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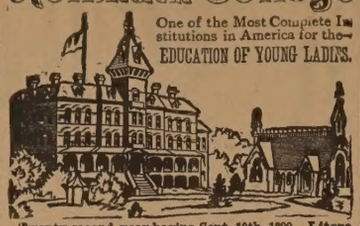

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The Living Church.

SATURDAY, AUGUST 16, 1890.

ATTENTION is called to the fact that the General Board of Missions closes its fiscal year August 31. It is hoped that no congregation will fail to be represented this year among the contributors to the general missions of the Church.

MOUNT ATHOS, in Greece, has recently been visited by a destructive fire, which has destroyed the greater part of its vast forests and swept away the twenty Greek monasteries which for centuries had been located on the mountain.

THE ladies of Galway have presented Mrs. O'Sullivan, wife of the Bishop of Tuam, a magnificent silver bowl, weighing over 100 ounces. It has been subscribed to by the lady parishioners of Galway as a token of affection to Mrs. O'Sullivan on the occasion of her leaving Galway.

THE legality of the eastward position in the celebration of the Eucharist, is one of the points at issue in the trial of the Bishop of Lincoln. At the ordination of four Bishops, a few weeks ago, in St. Paul's cathedral, the Archbishop of Canterbury celebrated in this manner. If he decides against it, the old addage that "actions speak louder than words" will still be true.

KEMLER'S execution, or incineration by electricity, last week, ought to be enough of the kind to satisfy at least one generation. If the purpose of capital punishment is simply to take life without fright or pain, the old Greeks by whom Socrates was done to death could give a lesson to our "higher civilization." If, however, the majesty of the law is to be vindicated in the execution of the criminal, while the community is to be protected by his removal, the gallows and the rope are far more dignified and merciful than the electric chair with its straps and burning wires.

LORD ALTHORP, when Chancellor of the Exchequer, had to propose to the House of Commons a vote of £400 as a year's salary of the Archdeacon of Bengal. "What are the duties of an Archdeacon?" queried Mr. Joseph Hume. Lord Althord sent one of the subordinate occupants of the Treasury bench to the other House to obtain an answer to the question from one of the Bishops. The messenger first met Archbishop Vernon-Harcourt, who described an Archdeacon "as an aide-de-camp to the Bishop;" and then Bishop Copleston of Llandaff, who said, "The Archdeacon is *oculus episcopi.*" Lord Althorp declared that none of these explanations would satisfy the House. "Go," said he, "and ask the Bishop of London (Blomfield): he is a straightforward man, and will give you a plain answer. To the Bishop of London, therefore, the messenger went and repeated the question, "What is an Archdeacon?" "Archdeacon?" replied the Bishop in his quiet way; "An Archdeacon is an ecclesiastical officer who performs archidiaconal functions;" and with this reply Lord Althorp and the House were perfectly satisfied.

THE Bishop of Capetown held two Confirmations on Robben Island in May last, when five chronic sick and 61 lepers were confirmed. There were 75 in all. The halt, the lame, the blind made up the sum total. Some received the sacred rite standing. One poor boy had to be wheeled up to the Bishop in a chair. The ages of the candidates ranged from 11 to 94, the oldest men being respectively 70, 75, 79, and 94. Both services were very impressive. Most of the leper candidates had received Baptism at the hands of the Chaplain. A number of them were already communicants on account of their fatal disease, and in accordance with the rubric at the end of the Baptismal Service. It is to be hoped the 13th of May will be remembered by these poor afflicted people as long as it may please God to spare their lives. By the courtesy of the surgeon Superintendent, the steamer was delayed for the Bishop who, after the service, kindly went to the leper wards to confirm an Englishman who had been a sailor.

A CORRESPONDENT of *The Manchester Guardian*, writing under the heading, "Free Churches," says that the recent interview between certain ministers of the Countess of Huntingdon's Connexion and the Archbishop of Canterbery and others relative to reunion has been found to be worse than useless. There is no Connexion, the ministers of which are so tied hand and foot, as the Countess of Huntingdon's, and the only way in which there can be union is first by their ceasing to be members of that Connexion, and then by being admitted into the English Church. Neither ministers nor congregations have any control whatever over the Connexional trusts. There is a small body of trustees, and all authority is vested in them. The correspondent adds: "I believe I am right in saying that the trustees knew nothing whatever of the recent Reunion Conference until they read the reports in the newspapers, and that they have been somewhat annoyed by the course taken." From this it will be seen that the Connexion hardly comes under the head of "free churches."

WE purposely omitted mention of the recent visit of "Father Ignatius" in New York, believing that his mission was without endorsement of any bishop of the Anglican Church. He was kindly received, we understand, by more than one priest in the city, and was permitted to officiate. How he reciprocated this courtesy is well characterized by *The Catholic Champion*, as follows:

It is all very well for Father Ignatius to preach the Gospel in New York as a clergyman (we believe he is a deacon) of the Church of England, provided he has been licensed by the Bishop, but what idea of Gospel preaching is one to get from a monk who brings "good tidings" at fifty cents a ticket, and takes up a collection besides? By all means let Father Ignatius hire a hall and preach a mission in New York, if the Bishop be willing, only let him bring the Gospel message to those who so sorely need to hear it, without money and without price. . . . The climax of discourtesy was reached when the agents of Father Ignatius stationed themselves at the doors of the neighbouring parish churches as the people came out after morning service and distributed handbill invitations among them. It is well that people should know these things. Father Ignatius is no doubt justly admired and revered for his personal piety and burning eloquence, but not even the possession of these qualities in the highest degree justifies him in issuing sensational posters and handbills which offend good taste and shock Christian feeling, and in holding his services in the immediate vicinity of parishes churches at the very hour they are open for service, without so much as saying "by your leave" to the rectors of those churches. Along with their other virtues, monks most of all should practice reverence for holy names and things, and courtesy which is a part of the true Christ spirit.

THE LATE CARDINAL NEWMAN.

Cardinal Newman, for nearly half a century the most conspicuous figure in the ecclesiastical world, died at the oratory, Birmingham, England, last Monday evening, in the ninetieth year of his age. This deceased prelate of the Roman Communion, by the extraordinary circumstances of his career, and from the exalted excellence of his mind and character, was widely known, and enjoyed the profound respect of all Christian people, as well as those of his own communion. Dr. Newman was reared in the Church of England, under Low Church, Calvanistic traditions. He became a brilliant scholar, Fellow of Oxford, and in 1824, curate of St. Clement's. With what feelings he entered upon the ministry he has since told, in these words:

"Can I forget! I never can forget the day when, in my youth, I first bound myself to the ministry of God in that old church of St, Friedenside, the patroness of Oxford, nor how I wept most abundant and most sweet tears when I thought what I then had become, though I looked on ordination as no sacramental rite nor even to baptism ascribed any supernatural virtue."

In 1828 he became vicar of St. Mary's whence his fame and influence rapidly radiated. His "Plain and Parochial Sermons" (1834) gave evidence of extraordinary ability as a writer and preacher. These sermons are treasured to-day by many Anglican clergy as the choicest and best books of their collection. It was a sermon of Keble, on "National Apostasy" (1833), that moved Newman to enter upon the aggressive work of Catholic reform in the Church of England, for which recent studies had prepared him, and which culminated in "Tract No. 90," over which the entire Anglo-Communion was agitated. This was "the Oxford movement," which was led by Newman, Pusey, and Keble, and to which the Catholic revival in the Anglican Communion is due. There were other great souls enlisted in this struggle for the recovery of the life and liberty which seemed almost to have departed, but by general assent the name of Newman is written first.

The sequel to the twelve years' conflict was a surprise and grief to many. In 1845, Dr. Newman sought rest in the Roman obedience, and the Church of England suffered the loss of other beloved and respected sons. It was a crisis such as we pray may never come again, when some of the wisest and worthiest lost faith in the dear mother that gave them spiritual birth, and turned for shelter and comfort to an alien. By what process of thought and experience the distinguished Oxford priest was brought to give in his submission to the papacy, and to renounce his allegiance to the Apostolic Church of his own country, cannot be fully comprehended. Dr. Newman has essayed to explain his course in the famous "Apologia." Great as was the genius of the departed prelate, trained, and logical, and acute as was his intellect, he was perhaps lacking in the synthetic, scientific quality of mind, by which the premises of dialectics must be tested, and the impulses of piety and imagination be controlled. One cannot fail to discover in his writings, moreover, how largely the sympathetic and ideal elements dominated his life, and how discouraging to a nature so constituted was the treatment which he and his compeers received from the Churchmen of the day. This is expressed in the following beautiful and pathetic passage from the last sermon which he preached in St. Mary's, Oxford (1843):

O my mother, whence is this unto thee that thou hast good things poured upon thee and canst not keep them, and bearest children yet darest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it that whatever is generous in purpose and tender or deep in devotion, thy flower and thy promise, falls from thy bosom and finds no home within thine arms? Thine own offspring, the fruit of thy womb, who love thee and who would toil for thee, thou dost gaze upon with fear, as though a portent, or thou dost loathe as an offense.

It was not that he and his companions in the Tractarian movement were subjected to abloquy and opposed with a bitterness that was almost brutal, but that the Church of England was subjected to Puritan domination, degraded under Erastianism, and humiliated on all sides by the betrayal of her ancient heritage, so that in his mind she was become a hopeless wreck, discrowned, unchurched, and unworthy of the allegiance of Catholics. To his fervent imagination the Church of Rome presented an ideal power and authority which was captivating, and he fondly thought to find there the infallibility, peace, and rest for which his weary spirit longed.

Dr. Newman's career in the Roman Communion was one of high honor. In abjuring his allegiance to the mother Church he forfeited position, emoluments, confidence, and, as he thought, friends. But all these soon came back to him. In 1879 he was made a Cardinal, the highest office he could attain, under the Pope. Through all his remarkable career he has been loved for the sweetness and purity of his character as greatly as he has been distiuguished for the pre-eminence of his gifts.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

THE BISHOP'S APPOINTMENTS.

AUGUST.

31. Ravenswood. Confirmation, and Institution of rector.

SEPTEMBER.

9. P.M., Grand Crossing.
21. A.M., Roger's Park; 5 P.M., S. Evanston.
28. A.M., St. Luke's, Riverside; P.M., Chicago.
29. Opening of the term of the Western Theological Seminary.

OCTOBER.

5. Farm Ridge. 6. Streator.
7. Pontiac.
12. P.M., St. Thomas', Chicago.

CITY.—The work of the Sisters of St. Mary goes quietly forward and is winning the confidence and commanding the admiration of all. With a very small force, and with laborious fidelity, several educational and charitable enterprises are carried on. The house on the south side is located near St. Clement's church; that on the west side is at present adjoining the cathedral. The Bishop is preparing to erect a more commodious and convenient home for the latter community, the plans for which have been drawn by Messrs. Treat and Foltz. The building will be of brick with stone trimmings, 35 feet wide by 70 feet deep, and will cost about $13,000. On the first floor will be a dispensary 24x16 feet; three offices for the physicians who will be in attendance; cloak, toilet, bath, and furnace rooms, laundry, office of the building, and hallways, and in an extension will be coal and storage conveniences. In the rear the small ground plat will be used for a kitchen garden. The second floor with exception of space for a reception room will be finished as a hall, 58 feet in length, so arranged that by means of sliding-doors it can be divided into three rooms. The entire hall will be used for assembly and worship, and in rooms for class instructions and for various meetings. The third floor is designed for residence occupancy by the sisters. The front is devoted to an oratory. The height of the oratory will extend above the level of the ceiling and into the upper story. There are five sisters' chambers, two guest chambers, kitchen, pantry, butler's pantry, linen closet, bath and toilet rooms. To the rear will be a wide piazza. The upper floor will be for the use of assistants and servants.

The rectory of St. Angarius' has had a basement put under it, to be used for a parish school, costing $1,500. It was opened on Thursday, August 7th, at 8 P. M. Addresses were made by the Rev. H. Lindskog and Bishop McLaren.

The Rev. J. M. Curtis, of Maywood, is very ill.——The Rev. J. H. Knowles is taking duty at Morristown, N. J.——The Rev. W. H. Tomlins is officiating at St. Clement's.——The Rev. H. B. Dean, Janesville, Wis., is officiating during August at the Epiphany.——The Rev. Dr. Royce took Dr. Locke's duty during July, at Grace church.——The Rev. C. C. Tate is at the cathedral during the summer.——The Rev. Percival McIntyre is to be chaplain of St. Luke's Hospital.——Trinity church is closed during a portion of the summer.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

Summary of statistics: Clergy, bishop, 1; priests, 37; deacons, 1; total, 39. Ordinations, deacons, 1; priests, 1; candidates for Holy Orders, 8; lay readers licensed, 26; churches consecrated, 2; parishes, 40; organized missions, 14; churches and chapels, 50; Baptisms, adult, 149; infant, 360. total, 509. Confirmations 455; confirmed persons, 6,127; families, 2,327; communicants, 5,676; Sunday school teachers, 398; Sunday school scholars, 3,393. Value of property, churches, $552,675.00; rectories, $85,350.00; total, $638,025.00. Grand total of offerings, $93,216.84.

MARION.—On July 15th the Bishop laid the corner-stone of the church of Gethsemane, the Rev. S. T. Cole, rector. There were present and assisting at the service, besides the rector, the Rev. C. W. Tyler, of Kokomo, and the Rev. A. W. Seabrease, of Ft. Wayne. A large congregation, with the choir of the church, were present, and all seemed deeply interested in the solemn service. The Rev. L. F. Cole read the list of articles placed in the corner-stone and made a brief address of thanks to the citizens for their generous interest in the work. The Rev. Mr. Seabrease made an address, showing the significance of the service and what the building of these houses for God meant for the community of souls. The Bishop followed in an address of congratulation that the first mission he had organized in the diocese and that was named after his beloved parish of Gethsemane, Minneapolis, had reached this state of progress and was to have a noble stone church. The church, the plans for which are furnished by a local architect, is to cost, with furnishings, $9,000. The lot, which is most eligibly located, was purchased four years ago at a cost of $1,000, and is now valued at $3,000, the town having more than doubled its population in three years, being located in the natural gas belt. Its population by the late census is 9,000.

FRANKFORT.—On Sunday, Aug. 3d, the Bishop visited St. Luke's to ordain and confirm. In the morning he admitted to the diaconate James Johnstone Purcell, for six years a minister of the English Lutheran Church. The sermon on this occasion was preached by the Rev. Harry Thompson, of Kenosha, Wisconsin, who had been a friend of Mr. Purcell's when located in Logansport, and did much to direct him back to the Church of his father. The sermon was a clear and concise setting forth of the duty of such as come to be admitted deacons; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office. The Rev. Mr. Thompson also presented the candidate. Mr. Purcell has served as lay reader in Frankfort for six months and has given great satisfaction; he will continue in charge of the mission. In the evening the Bishop preached and confirmed three persons.

BISHOPTHORPE PARK.—On Friday, Aug. 1st, at his summer home, the Bishop had a special confirmation of Mr. John Braun, the candidate being presented by the Rev. E. G. Hunter, rector of Holy Innocents, Indianapolis. Mr. Braun has been for six years secretary of the Young Men's Christian Association in Peoria, Ill., and Elkhart, Ind. He has been a Presbyterian, but will apply at once to be admitted as candidate for holy orders in the diocese. The Bishop from his summer home in northern Indiana, is enabled to do some missionary work in the towns adjacent. On a recent Sunday he visited Kendallville for the first time, a town of 3,000 inhabitants. The Presbyterian church, a large brick building, was placed at his disposal, and was filled morning and evening with an interested congregation, who by the aid of leaflets were enabled to take part in the service. A good impression was made here for the Church. On the following Sunday, in Ontario, the Bishop occupied, by invitation of the pastor, the pulpit of the Congregational church; a large congregation was present and was greatly interested in the service. The choir of St. Mark's church, Lima, drove over and rendered the music.

A new mission has been opened at Kokomo, in the gas region, a city of 9,000. The Rev. C. W. Tyler, the deacon in charge, has discovered 44 babtized and confirmed members of the Church. It is hoped to secure a lot and a church here at an early day.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The Rev. Arthur C. Powell, rector of Grace church, has left on a vacation which he will spend partly at Turk's Head Inn, Rockport, Mass., and Bethlehem, N. H. The Rev. Wm. R. Turner, assistant rector, who has been in England visiting his home, assumed charge on August 1st.

Arrangements have been made to hold regular Sunday services in the chapel at the Blue Mountain House, Washington county, during the summer. Clergymen from Baltimore will officiate.

The spire of old Christ church, now the church of the Messiah, Gay and Fayette sts., which stood since the church was built in 1835, has been torn down, and an iron dome is to be substituted. The brick cornice will also be removed, and will be replaced with a galvinized iron cornice, and will be surmounted by a galvinized iron dome 15 feet in height. This will be prepared in imitation of stone, and will be surmounted with a gilt iron cross 10 feet in height. The interior of the church and the Sunday school room will also undergo improvements. Messrs. Buckley & Winn are doing the carpenter work, and the galvinized iron work is being done by Messrs. Vaile & Young.

The Rev. J. S. B. Hodges, D. D., rector of St. Paul's church, is now spending his vacation at Conanicut, R. I. The Rev. Geo. C. Carter and the Rev. Mr. Jones, assistants, are now conducting the services.

WASHINGTON.—The Rev. Randolph H. McKim, D. D., rector of the church of the Epiphany, this city, was married in New York, on July 26th, to Mrs. A. M. C. Brooke, daughter of the late Hon. D. R. Clymer, of Reading, Pa. Bishop Paret, of Maryland, officiated, assisted by the Rev. Haslet McKim. The Rev. Randolph McKim is a native of Baltimore.

SPARROWS POINT.—St. Matthew's church is completed, and has just been occupied by the congregation. It is a frame structure built upon a stone foundation, and is Gothic in style. It has a frontage of 32 ft. and a depth of 60 ft. The tower is situated in the centre and front of the church, with an elevation of 40 ft. to the pinnacle of the belfry. The interior of the church is finished in hard wood, the ceiling of oiled pine, supported by timber trusses finished to harmonize with the general style. The chancel rail, the altar, lectern, and reading desk, are all of polished quartered oak, and the pews of oiled poplar, having a central aisle between them. The church has been built under the direction of the diocesan board of missions, and cost $3,500, all of which has been raised. It is built on land given by the Pennsylvania Steel Company, and is lighted by electricity, which is furnished by the company at a nominal cost. It will be supported by the Board of Missions until it becomes self-sustaining. The church received many gifts. The bell is a gift from Mr. R. H. Hummel, and is from Philadelphia. The altar and other sanctuary furniture are the handiwork of the rector, the Rev. Joseph Fletcher. The litany desk is carved and inlaid in mosaic. This is a memorial to the rector's mother, and on it is this inscription: "In memory of Harriet Fletcher." The lectern is the gift of Miss Annie Cushing, of Baltimore, and the lectern Bible was the gift of the church of the church of the Atonement, Baltimore. The pulpit was presented by members of the Home Study of Holy Scripture, and the altar book and desk were presented by Mr. and Mrs. James Butler, of Tenafly, N. J., in memory of their only daughter, Elizabeth Mary Butler. By the combined offerings of members of Mr. Fletcher's former parish in Tenafly, N. J., a solid silver Communion service was given to the church. The stained glass was furnished by Mr. Simes, the organ by the Estey Organ Company, and the vestry screens by the ladies' sewing circle. All of the altar linen was furnished by the Altar Society of St. Paul's church, Baltimore. A rectory, costing $1,500, has been built close by the church. The rector, the Rev. Joseph Fletcher, took charge of the work Dec. 15, 1888, and truly deserves all praise from the citizens, the company of Steelton, and others, for such an ornamentation. The formal dedication of St. Matthew's will take place in autumn.

CHURCH HILL.—Thursday, 24th ult., being the eve of St. James' Day it was chosen as the most fitting day to hold the annual church and Sunday school festival given by the pastor, the Rev. Geo. K. Warner, and parishioners, in the interests of the children connected with St. James' church. The service in the morning was conducted by the rector, the Rev. Geo. K. Warner, assisted by the Rev. Geo. A. Leakin and the Rev. Jas. Chipchase, of Baltimore. A number of select pieces were sung by St. James' choir. Children of all ages and sizes were busy playing games and exchanging pleasantries. There was a great abundance of refreshments and confectionery on the ground, and the day was one of unalloyed joy and happiness. A number of persons from a distance were present.

KINGSVILLE.—The Rev. Robert Armstrong, D. D., of Leighlin, Ireland, who has been visiting his brother, Mr. Thos. Armstrong, at Chestnut Grove, Baltimore county, preached at St. John's church, this place, on the 13th, 20th, and 27th of July. He sailed for home in the White Star Line steamer Brittanic from New York City, on Wednesday, July 30th.

HAVRE DE GRACE.—St. John's church, here, is undergoing repairs. The roof of the church has been re-slated, the interior walls repaired, and made ready for decoration in oil colors. Already two-thirds of the money required has been raised. The work is being done by Messrs. J. & R. Lamb, church decorators, New York City.

WESTERN RUN.—The Rev. John C. Tennent, for a number of years rector of St. John's church, has tendered his resignation, which the vestry with regret accepted. His departure will be felt sensibly by many friends who have become attached to him.

WESTMINSTER.—On July 26th, the Rev. Wyllys Rede, of Ascension church, arrived home greatly benefitted by his vacation.

ELLICOTT CITY.—A costly bell is now being cast at Henry McShane & Co's. bell foundry, Baltimore, for St. Peter's church, of this city. It is the gift of a friend residing in Pennsylvania.

PORT TOBACCO.—Convocation services were held in Christ church, on July 28th. An able sermon was preached by the Rev. George F. Williams. On the following Tuesday, services were held in St. Paul's chapel, Piney Forest. Owing to the inclemency of the weather, the congregations at both places were small.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

CITY.—The festival of the Transfiguration was observed at old Trinity, the mother parish of the diocese, with a celebration of the holy Eucharist, the Bishop of the diocese being celebrant, and the Rev. Mr. Lamson reading the Epistle. Among the other clergy present were the Rev. Messrs. Byllesby, Webbe, Rogers, McClure, Rodgers, Brown, and Fleming, of Brooklyn. There was a very good congregation present. A number of other churches in the two cities had early celebrations.

It is a matter of congratulation that closed churches are becoming more and more the exception in Pittsburgh and Allegheny. Thus far only three are closed, and one of these, the Ascension, opened only one year ago last Ascension day, is closed that its already spacious courts may be enlarged to accommodate the increasing number of worshippers. St. Andrew's is closed for about three months; Grace, a shorter time, and Christ Church, Allegheny, is about to be closed. Many rectors are away, however, for a longer or shorter time. The Rev. Messrs. Hodges, McKay, and Mesny are in Europe, and the Rev. Messrs. Cameron, Bragdon, and Heron, are in Canada, for which place the Bishop left on the 14th. The Rev. A. D. Brown, formerly a Methodist, and ordained deacon on the Sunday after Trinity, is officiating at St. Peter's.

Rev. Mr. Mesny has resigned the rectorship of Trinity Hall, the Church school for boys, at Washington, and is to be succeeded by Mr. Arnold, a layman of the diocese of Delaware.

MEADVILLE.—A new parish building is to be erected by Christ Church, the Rev. Rogers Israel, rector. It is to be built of

wood and stone, and to cost about $6,000. In the basement there is to be a dining room, with kitchen, and a gymnasium; on the first floor a large Sunday school room, 30 by 48 feet, with four class-rooms opening from it. This room is to be arranged with a platform, or stage, so that it can be used for concerts, etc. On the second floor there is to be an assembly room, a reading room, and a recreation room. This will in a measure complete the equipment of one of the most vigorous parishes in the northern convocation.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The Rev. Wilson Waters is in charge of Grace Church, Newton, during the absence of the rector.

The Rev. Mr. Plant, of Wyoming, is officiating at St. Paul's Church, Dedham, and the Rev. Geo. H. Patterson, of South Portsmouth, R. I., will have charge the last two Sundays in August.

The Episcopal City Mission, Boston, has secured the services of the Rev. Charles Goss, of Baltimore, who will officiate every evening in the tent at City Point, during the month of August.

The Rev. A. Lawrence, rector of St. Paul's Church, Stockbridge, has been called to Christ Church, Waltham,

A rectory fund has been started in St. George's Church, Lee, with fair prospects of success. The parish numbers but thirty communicants, and outside help for this worthy object is earnestly solicited. The Rev. Preston Parr, would be glad to receive subscriptions.

The Rev. H. M. Smythe has resigned the charge of St. Mark's Church, Adams, on account of ill-health. The Rev. H. I. Bodley has been obliged for the same reason to tender his resignation of St. John's Church, North Adams. These are two important and flourishing fields.

NEVADA AND UTAH.

ABIEL LEONARD, S.T.D., Bishop.

It is very often asserted that when young men leave their eastern homes and go to the western mining camps, the evil influences are so strong as to render it impossible for them to retain the integrity and interest in the higher and churchly life they had where St. Andrew's guilds and reverent congregations all lent their aid to hold them in the paths of the Catholic faith A visit to Eureka, Utah, will convince any one that while God will force no man's will, a legion of devils cannot drag from the higher plane, the man who is thoroughly instructed in the Church's ways. Eureka is situated 85 miles from Salt Lake City, and is 6,500 feet above sea level. It is a growing mining camp of 1,500 souls, increasing to treble that number. Built in a narrow gorge, its main street not 50 feet wide, with no attempt at sidewalks, trucks, lumber wagons, pack mules, men, women, and numberless dogs crowd and jostle each other in the deep alkali dust. Eleven saloons flash their glaring lights and discourse loud music to lure the men and lads, who hover like singed moths around the bars, or crowd in wild excitement the gaming tables. The population are chiefly Americans, English, and Irish. The latter have a large church and a resident priest. About eight months ago a young English miner came here, and seeing the place given up to all the wild vices and excitements characteristic of a new mining camp, the little children beating the streets or hanging around the drinking places, he started a Sunday school, and gathered a goodly number of those little ones who pass under the name Protestant. He visited the ladies of the town, organized them into a Church guild, and then, when, by his energy, the nucleus for a mission was formed, wrote to the Bishop asking that a priest be sent out to encourage the few workers and to conduct services. The Bishop came up, and was greatly encouraged to find the ladies had already secured a little money towards erecting a small chapel. He held services in the only place available, a room over a large saloon and gambling house. It is reached by a flight of ricketty stairs, open on the street, and crowded at its base by men, who are often sleeping off the effects of liquor, or indulging in talk which makes women refrain from venturing near. The room being used as a "dance hall" during the week, has its floor "waxed" with candle tallow until it is one sheet of grease and filth, so vile, that neither pastor nor people dare kneel down. Sunday, August 3rd, the Rev. F. W. Crook visited the camp, and was heartily welcomed by the people interested. There was a fair attendance, but the saloon below having no ceiling, the prayers were often interrupted by the coarse noise, and the amens of the congregation were drowned by the excited shouts of "Keno!" from the crowds over the gaming tables in the drinking hall. Like other mining camps, as it grows older and things become more settled, the coarser and viler features incidental to such places will either pass away or assume less glaring exterior. Family life will increase, and with it the graces and amenities of Christian society. To-day there is no house of worship of any name for all the non-Romanist population. The Church has been the first on the ground, and through the zeal and energy of one of her laymen, followed up by the visits of her clergy, has won the confidence of the community. She already has in hand a beginning towards building. It will probably purchase the land. If the Bishop was able to offer a fair amount of assistance *now*, a little chapel could be built before the early snow, and the situation secured to the Church. If not, one of the sects, which are only waiting the action of the Church, would immediately start its work and erect its meeting house. In all Utah there is not, at this moment, a better opportunity for the Church in financial and spiritual upbuilding.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

ATLANTIC.—Trinity mission at Atlantic has just received a handsome Bible, Book of Common Prayer and Hymnal, all bound in Turkey morocco, Cambridge Press, and a pair of beautiful, polished oak alms basins, all the gifts of Edgar Munson, Esq. of Williamsport, Pa. Atlantic is a beautiful little city of about 7,000 inhabitants and quite a live business place, and although there has been some organization the church has not been kept up. Services have been held once in a while, but since the 1st of June the Rev. Philip McKim one of Berkley's energetic men has been on the ground, and now, with a resident priest here, the prospects are very bright; there has been a steady increase in the congregations. The people had become discouraged and some had strayed from the fold, but they are coming back and although we are few in number and poor, our prospects are shining brighter. We are greatly in need of a font, lectern, and chancel chairs; cannot some follow the Christian example of the friend of the mission, Mr. Munson, and give these as memorials, or has not some old church such articles second hand to dispose of; they will surely be thankfully received. A walnut altar had been procured through the efforts of a gentleman of the mission by giving dime concerts. They are very perceptable evidences that a strong parish can be built up here in time and the bishop can vouch for this promising field.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

At the late meeting of the diocesan convention in Arlington the members voted to assume after October the charge of the work of the diocesan General Missionary which has heretofore been under the oversight of the Vermont Branch of the Woman's Auxiliary. The existing arrangement however will not be changed until that time, so that the contributions which are greatly needed to pay the stipend of the General Missionary are still to be sent to the treasurer of the Vermont Branch, Mrs. E. L. Wyman, Manchester Centre.

MANCHESTER CENTRE.—The rectorship of the old parish of Zion Church, Manchester Centre, has been vacant since the beginning of the Advent season, but during that time the Sunday services have been maintained without intermission by the two lay-readers of the parish. These services have been well attended and much spiritual interest has been manifested throughout the whole time. On Sunday, August 3rd, the Bishop of the diocese made his annual visitation to the parish and confirmed a class of twelve persons, two of whom were from St. John's Church, Manchester, and ten from Zion parish. The class was instructed and prepared for the reception of the sacred rite by the Rev. R. C. Searing, rector of St. James Church, Arlington, in whose charge the parish was placed by the bishop during its vacancy and to whom it is greatly indebted for active interest in its welfare shown at this and all times. The services were so arranged that Mr. Searing was himself able to present the class to the bishop for the holy service. The bishop was ably assisted throughout the day by the Rev. Clarence M. Conant, M. D. of All Saints Church, Orange, N. J., who has been called to fill the existing vacancy in Zion parish and it is earnestly hoped will accept.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Christ church has raised some $3,500 with which to build a parish house for its chapel in Red Hook. The chapel has also contributed a thousand or more, and the total cost may be about $18,000. The building for which ground is about to be broken, will be 100x50 feet, and will contain a large room for the Sunday school, a room for the infant school, rooms for Bible classes, etc. The chapel is in charge of the Rev. J. B. Nies, Ph. D.

On Sunday, August 10th, the Rev. Dr. Hall, of Holy Trinity, preached at Manhattan Beach, and in his own church the Sunday preceding. He is spending his vacation at Sand's Point, L. I., and will not again occupy his pulpit till early in September.

On Sunday afternoon, the first service was held in St. Jude's church, Blythebourne, which falls within the territorial limits of St. John's parish, Fort Hamilton. They were conducted by the rector of St. John's, the Rev. R. B. Snowden. The property was bought by the archdeaconry of Brooklyn early in the season, and Mr. Snowden was asked by the Bishop to take charge of the work of filling up the building some 45x25, and inaugurating the services. In his absence in August they will be taken by his assistant.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

GRAND RAPIDS.—Bishop Gillespie is in Charlevoix, but is not resting completely, as extensive correspondence keeps him constantly occupied, and he holds service at the various resorts each Sunday. The Rev. H. H. Johnson, deacon in charge of Trinity church, is enjoying a vacation in Canada. Grace church has paid its last dollar of indebtedness. This parish has now an unencumbered property, and a devoted rector. The Rev. A. E. Wells, of Saugatuck, is laboring in St. Paul's. The work is difficult, but Mr. Wells is the true man to overcome all obstacles. The Rev. Drs. Knapp and Fair are staying in the city all summer, preferring to take their vacation later in the year. St. Mark's Hospital is doing a good work of charity. Patients who cannot pay any thing are taken free, others can pay according to their ability. The regular charges are $5 per week in the wards, and from $8 upwards per week in the private rooms. A "Fresh Air Fund for Poor Children" has been started in Grand Rapids. A Mission, subject to the approval of the Bishop, may be held next Advent. Several denominational Sunday schools are closed for the summer, owing to the small attendance. The result is a gain for the Church schools which have kept open.

The Rev. Mr. Law is devoting his Sunday afternoons during the summer to getting acquainted with the people in the rural districts of Allegan county. Services are well attended at the various school houses, and with a little instruction, the people join quite heartily in the services.

Bishop Gillespie has had the assistance of the following in his ministration at Charlevoix and other resorts this summer: the Rev. C. F. Stout, Bishop Tuttle, the Rev. H. L. Foote, and the Rev. H. Tatlock. An unusual number of Church people are spending their summer in northern Michigan.

St. James' church, Albion, is to be consecrated during the convocation of the Kalamazoo district, Sept. 9-10. The Rev. S. W. Frisbie, of Detroit, is to preach the consecration sermon.

The Grand Rapids convocation holds a session at Ludington, Sept. 2-3.

The Rev. Dr. Van Antwerp, general missionary of the Kalamazoo Convocation, after a year of excellent work at Charlotte, Sturgis, and other places, has resigned to assume the rectorship of Trinity church Marshall.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

UNIVERSITY OF THE SOUTH,
SEWANEE, August 5, 1890.

To the Finance Committee of the University of the South.

Gentlemen:—That my position as Vice-Chancellor may not stand in the way of the adjustment of finances this year, nor in any way embarrass the action of the Board of Trustees, I hereby respectfully and regretfully place in your hands, for the action of the Board of Trustees, my resignation of the office of Vice-Chancellor and Commissioner of Finance. Two years since, I suggested the propriety of my resignation in a formal interview with the chancellor, as my constitutional adviser, and his conclusion was that, at that time, my resignation might be disastrous to the university. I feel now that the functions of Vice Chancellor and Commissioner of Finance can be fully exercised by others in the service of the university without adding to the pay-roll the present salary awarded to me, nor do I believe that the best interests of the university would be endangered by such an arrangement. I cannot sever my official relations with the University of the South, as Vice Chancellor and Commissioner of Finance, without assuring the Board of Trustees of my kind feeling towards them, one and all, which feeling, and my desire to be of some poor service to God's work here, have alone kept up my spirits in many trying crises in my administration of the university work. I pray that God's blessing may be upon the University and upon the Board of Trustees. If my service may be regarded as at all useful, I am willing to act as Vice Chancellor and Commissioner of Finance for a reasonable time, until my successor may be appointed, and this without compensation.

Respectfully,
(Signed.) TELFAIR HODGSON,
V. C.

SEWANEE, Aug. 7, 1890.

To the Rev. Telfair Hodgson, D.D.,
Vice Chancellor, etc.:

The Board of Trustees of the University of the South in accepting your resignation of the office of Vice Chancellor, which you have held for many years, desire to say, that they cannot sever a connection which has endured so long a time, without being deeply affected.

They resognize the fact that you have ever had the welfare of the university near your heart, and have labored faithfully and conscientiously for the best interests of this institution. You gave your services for years without compensation. You contributed, from time to time, of your private means, and have repeatedly advanced sums to meet deficiencies, waiting patiently for reimbursement, by action of this board. We are gratified to learn that you will continue to reside here as dean of the theological faculty, and take an active interest in the

work of this institution, and we desire to assure you of our best wishes for your prosperity, and our prayers for God's blessing upon yourself and all those who are dear to you.

(Signed.) ALEX. GREGG, Chancellor.
WM. C. GRAY,
HORACE H. LURTON.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. S. Lord Gilberson, of Salt Lake City, is in charge of the Philadelphia Divinity School Mission, during the summer, and will enter upon his duties as rector of St. George's Church, West Philadelphia, on September 1st.

Some twenty-seven charitable institutions are remembered in the will of the late Miss Marianna Gillingham, among which is the Episcopal hospital, that is to receive $1,000.

It has been decided that the first Thursday of each month shall be "donation day" at St. Timothy's hospital. On that occasion in this month it was visited by a large number of the residents of the section in which it is located, and who gave liberal gifts, as an appreciation of the good work which it is already doing.

The Rev. T. Poole Hutchinson, has returned from his European trip, and has resumed his duties at Calvary Monumental Church, in West Philadetphia.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

TOWER.—St. Mary's church was consecrated by Bishop Gilbert on July 13, assisted by Archdeacon Appleby and the rector, the Rev. R. H. Gesner. The church, a beautiful Gothic structure, complete in every respect, is the result of the consecrated efforts of a band of devout women, who have given both time, money and labor to rearing the church of the living God in this growing city of northern Minnesota. The funds to build the church were raised in large part by Mrs. D. H. Bacon, ably assisted by others who, not so blessed with money or influence, contributed with earnest self-sacrifice to the blessed and successful cause.

Beside the church is a neat rectory built in Queen Anne style, the gift of Col. and Major Pikcands. With zealous and patient work and under the stimulus of its new rector, St. Mary's has a bright prospect.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The Bishop is anxious to make a complete list of "Next Towns," for guidance to aggressive work, and has asked every clergyman of the diocese to visit the most promising or the most important village nearest his parish, to inquire *who in it is worthy*. If a "cottage service" can't be held there, then, even a call upon a single person from "the old country," who may be supposed to have a baptismal right to be sought as a wandering sheep of the true fold—even this would be gain. In reporting next town, please add in few words such notes as these, for example, viz.: "Nobody supposed to be a Churchman in the place; visited a few families 'belonging nowhere,' and gave them a few kind words about baptizing their children; left a Prayer Book and a few tracts." Or this: "Found to my surprise several families who did belong to us and baptized their children; entered their names on a spare page of my parish register.—*Our Church Work.*

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

The Rev. J. F. Nichols, of Grace, Watertown, preached at the State Camp in Peekskill, N. Y., August 3d, to nearly 900 members of the regiment of which he is chaplain, earnestly and forcibly presenting the subject of true freedom. The band accompanied the singing of familiar hymns. The pulpit was a stack of drums draped with the colors.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

Summary of statistics: Baptisms, infants, 309; adults, 123; total, 432. Confirmations, 400; communicants, 2,351; souls, 5,430. Sunday school—teachers, 257; scholars, 2,441. Value of church property, $613,425. Total of offerings, $113,251.35.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

FAIRHAVEN.—A parish was organized here (St. James) two weeks ago. Mr. Darling was elected Senior Warden. The ground has been secured and it is proposed to build a church. Rev. Chas. L. Fitchett is here and an effort will be made to induce him to stay. In this whole Sound country north of Seattle, there is only one clergyman, at Whatcomb. There are many church people willing and ready to work if they only had a leader.

A STORM IN DAKOTA.

From a Correspondent.

Sunday morning, Aug. 3rd, dawned brightly npon the beautiful valley in which the young city of Sioux Falls is built. Before leaving breakfast we fancied that we heard a mutter of thunder, but the sun still shone and knew no change. Before going out upon the lawn, however, we saw in the north-west a great, dark, low-hanging cloud, and while we watched it gathered blackness and speed. The dust was caught up from the streets and roads in clouds, and was whirled and dashed about. The sun was extinguished. The birds flew away in flocks towards the east, and a hail-storm of terrific force burst upon us. All Saints' school where the writer is a visitor, has a beautiful building. It presents (with the Chapel) a north frontage of one hundred and nineteen feet. The hail-stones, great, white balls of about an inch in diameter, shattered one hundred and six enormous panes of glass. Not one *whole* window was left upon the north side. The number given does not include the wreck of the chapel glass. All the north chapel windows of cathedral-glass diamonds were riddled, and a stained glass window, one of two over the altar, was broken into tiny fragments. Rain fell at the same time, and poured into all the openings made by the hail. Curtains, beds and rugs were saturated, blinds were broken, floors were flooded, and the water soaked into the ceilings of lower rooms. The din of the crashing glass, and the howling wind beggar description. A few minutes and this was past. Nature was again sweet and smiling. The sun again looked out but upon what a scene of destruction!

Every one went at once to gather up the fragments of glass, and to dry up the water present everywhere. The glass was carried down from the dormitories and other rooms, by the clothes-basket-ful. Drying the floor with mops was a work to be undertaken with caution, on account of the innumerable splinters of glass strewn about, and in every crevice.

Outside the building were fragments of glass, and shingles knocked from the roofs. The flower beds were dented all over by enormous hail-stones, that in melting, left the beds with the appearance of having been freed from quantities of cobble stones. The poor pansies and marigolds had their pretty heads cut off, and flung all over the lawn.

Fortunately Bishop Hare was at home and before the destruction was ended was taking measures to repair it. The storm windows were soon gotten out and before night the yawning openings were protected by the winter sashes. This was just in time to keep out a heavy rain that fell in the afternoon, and also to exclude the intelligent, inquisitive flies of which Dakota has a large contingent.

All Saints' though a great sufferer was not alone in affliction. There was scarcely a house in the city that did not lose all its north and west windows. There was to be service with celebration at the Cathedral at eleven. We felt that many would be unable to be present on account of having to repair the ravages of the storm in their own homes, so as many as could go, went down to the service at the Cathedral. On the way we noted other features of the absorbing event. The little Lutheran church was quite open to the weather on its north side. Not a pane of glass was left. Upon some houses tapestries and carpets had been hung to cover the unglazed sashes. The trees had been cut and torn, and boughs and leaves were piled thickly in the streets and upon the walks.

A sad sight met us at the Cathedral. The floor and seats of the beautiful church built by Mr. John Jacob Astor, in memory of his wife, and perpetuating her benevolence and her interest in the extension of the church, were strewn with fragments of all the north clere-story and transept windows. The chapter-house adjoining, upon the north side, had all its north and west windows broken also. Members of the congregation were busily at work putting the church into such a condition that the service could be rendered. Bishop Hare preached and celebrated. On entering the pulpit the Bishop said that he had lost all present interest in the sermon he had intended for the day. Instead, he delivered a very impressive discourse suggested by the recent display of the strength of nature's forces. He showed how easy of destruction were all the material parts and surroundings of man, but how indestructible was the essential, spiritual part of his being. In the cool quiet of the church, with the well-ordered service, listening to the calm tones of the bishop, it was difficult to believe that so recently a storm had thrown us "out of course."

It is believed that the storm was local. Its width varied in this neighborhood from two and a half to six miles. It was not accompanied by hail in all parts of its progress. With accounts of fearful storms reaching us from all quarters of the world, we feel that we have been mercifully visited in that the destruction although necessitating large outlay for repairs, has not brought us irreparable loss. There have been several wounds inflicted by broken glass, but there has been no loss of life.

ZURICH AND THE OLD CATHOLICS.

BY J. G. HALL, JR.

Something in the air of this old German-like Swiss town seems conducive to letter writing. One feels the disposition impelling him, as it were, *nolens volens*. Perhaps it is ozone from the Alps which on a clear day form an imposing background of sunlit snow fields and jagged peaks. It was apparently the spirit of the place three hundred years ago to cultivate letter writing as one of the fine arts. For what reader of the annals of the Reformation is not cognizant of the famous "Zurich Letters?" Their author was an artist in the epistolary line. The whole "Reformed" world rang with praise of the genius of Bullinger, whose facile pen flew like a weaver's shuttle in working the fond scheme to reform the English church on lines of continental Protestantism. The natural situation of Zurich is a very inviting one to the traveler. The panoramic prospect of emerald green lake, cultivated banks sprinkled with villages, wooded hills, and distant snow clad mountains is of striking extent and varied beauty. The town itself has both an old-time and modern appearance, though not so mediæival looking as Lucerne nor so stately built as Geneva. Zurich, like other Swiss towns, is rather barren of interest to the tourist whose absorbing *penchant* is old Gothic architecture. Gothic work never obtained much recognition or rich development in Switzerland, as in Northern Europe. The only structure of importance, the *Gross Munster*, is a plain though good specimen of the mediæval Romanesque style. It is where Zwingli proclaimed for twelve years his evangel of a church without bishop, priest, or holy sacrament. It is sad to a churchman to see old churches in Zurich secularized. One is the town library; the choir of another also contains a library; while the choir of the church now in use by the old-Catholics is a *magasin*, as the whole edifice was formerly. The population of the town itself is about 28,000, but with the extensive suburbs stretching along both banks of the lake swells to upwards of 80,000. The bulk of this population is Protestant. The Roman church and the old Catholics have each a constituency of 10,000 to 11,000 souls. The writer has spent a Sunday in Zurich in order to attend an "Old Catholic" service. It happened there was a confirmation and Bishop Herzog was present. The church appropriated to the old Catholics is a good-sized, late Gothic edifice originally belonging to the Augustinian order. It was crowded to the doors at the confirmation during the celebration of high Mass. The congregation was seated with divisions of sexes, which is a German custom, and now not uncommon at "advanced" churches in England. There was present quite as large a male as female element. They all on entering crossed themselves with "holy water" and reverenced the altar. It was more apparent from the interior appointments of the church than otherwise that the worshipers were not Roman Catholics. For there was an entire absence of all rococo ornamentation and tawdry tinsel, which so vulgarize the interiors of most of the Roman churches on the continent. The ornaments of the high altar, which has a rich Gothic reredos, were a crucifix and ten candles. There are only two side altars in the church. Bishop Herzog, attended by his chaplain, was vested in chasuble and mitre and stood in the sanctuary with crozier in left hand while addressing the congregation. As celebrant he was assisted by deacon and sub-deacon in their proper vestments. He confirmed in standing position and with use of Chrism and sign of the Cross. The number confirmed was 330, the last confirmation being three years ago. The choir in the organ loft at the rear end of the church was composed chiefly of girls who sang very well. In one respect the ritual of the Mass would have seemed deficient to an Anglo-Catholic, for there was no use of incense. Its disuse seems hardly consistent with the position of the old Catholics on ritual in general. It is somewhat difficult to understand why they have abolished probably the most venerable and hallowed point of the historic ritual of the Church, in use both in the East and West from time immemorial—and yet retain features distinctive of the Roman rite, and particularly the office of the "Benediction," which is of post Reformation origin and of doubtful propriety. The old Catholics feel encouraged by their position in Zurich. According to statistics they have 749 children under religious instructions; number of Easter com-

municants, 1526; Baptisms (1889), 117; number prepared for First Communion in 1889, 93; in 1890, 130. There is a staff of three priests, and five parochial organizations, one of men having 212 members, and of young men, 62 members. In the course of a conversation with Bishop Herzog, your correspondent inquired how the old Catholics regarded the present trial of the Bishop of Lincoln. He replied that they did not exactly understand the nature of the trial, but that the Roman Catholics were in high glee over the ecclesiastical situation in England, on the supposition that the Church was "falling back." The old Catholic Bishop is a man of medium size, erect, wiry figure, strong, youngish face, dark features and hair, and of affable presence. His style of delivery as a preacher is fluent and forcible without being impassioned. The Protestant religion in Zurich, as elsewhere in Switzerland, may be said to be in decadence. Zurich was once, perhaps, the chief citadel of Protestantism pure and simple. Zwingle broke away from historical Christianity, even more than Luther and Calvin did. To-day Zwinglianism, so far as it was a positive system of religious belief, has become virtually a tradition among the Swiss. It has run its course and been supplimented by liberalism.

"Our little systems have their day,
They have their day and cease to be,"

The party now dominant has departed as far from Zwinglianism as its founder departed from the Catholic faith. The Rev. Dr. Heidenheim, who has been a resident of Zurich for 25 years as Anglican chaplain, told the writer that "Broadchurchism would be considered even Puseyism in Switzerland." To the Swiss mind religion and liberalism mean convertible terms. It is not a figure of speech but a sober sad fact that the last analysis of Protestantism on its old battle ground is rank Rationalism.

THE FIRST RECORDED BURIAL.

BY E. H. D.

"Earth to earth, ashes to ashes, dust to dust."

The first mention in the Hebrew Scriptures of a burial is that of Sarah, the wife of Abraham. Of each of the patriarchs, with one exception, whose names are recorded in the 5th chapter of Genesis, it is briefly said, "and he died." It is not added, "and was buried." From the death of Abel, the first to die, to that of Sarah, a period of 2,000 years, in no instance we are told what disposition was made of the mortal remains. "All the days that Adam lived were nine hundred and thirty years; and he died." What was "the order for the burial of the dead" at the funeral of the first man? And where did they lay the dead body?

The first burial place described in the sacred records is the cave which was selected as the burial place of Sarah. Of this sepulchre we have, in the book of Genesis, a history of affecting simplicity and beauty. While Abraham was a stranger and a sojourner at Hebron, his wife died, and he was obliged to seek for her a burial place. The people of the land honored him as a mighty prince among them, and offered him the choice of their sepulchres. He must have appreciated the kindness of the offer, but he naturally preferred a family burial place of his own, and he had set his heart on a cave in the field of Machpelah, which seemed fitted for the sad purpose. The field and cave therein belonged to Ephron the Hittite. For some reason, which does not appear, Abraham did not first apply to this man for the purchase of the cave, but he asked his friends and neighbors to apply for him. Ephron offered Abraham both the field and the cave as a gift. The bereaved patriarch was unwilling thus to receive them. He would not be dependent so long as no necessity required it, on the generosity of others, nor would he bury his beloved dead in a sepulchre which had cost him nothing. "I will give thee money for the field," he said to Ephron, "take it of me, and I will bury my dead there." Ephron in reply named four hundred shekels of silver as the worth of the field. This sum Abraham paid by weight to Ephron, in the presence of the people of the land. The contract and payment having been publicly witnessed, the field, with the cave therein, "and all the trees that were in the field," became the property of Abraham and his heirs. This is the first recorded instance of a legal conveyance of real estate, and it is remarkable that it is the conveyance of a burial place. All men cannot be landholders, but every man may reasonably expect to have, some day, as much land as may serve for a grave.

In the cave of Machpelah Abraham buried his wife. Thirty-eight years passed away, and his sons buried him in the same cave. One hundred and thirty-two years later, Jacob, dying in Egypt, remembered that family sepulchre, and charged his sons to bury him therein. Having described it as "the cave that is in the field of Machpelah, before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite," he added the words so touchingly expressive of the natural wish to rest among one's kindred, "There they buried Abraham, and Sarah his wife, there they buried Isaac, and Rebekah his wife, and there I buried Leah." After these specific directions there could be no mistake as to the locality of the sepulchre to which Jacob's last thoughts and wishes were turned, and his sons accordingly carried him into Canaan and laid him with his fathers Abraham and Isaac.

With the burial of Jacob the record of burials in the cave of Machpelah closes. This cave is not now in possession of its rightful owners, the heirs of Abraham. Little did the honored patriarch imagine, when he bought it as a burial place, that in distant ages it would be within the walls of a mosque, while his descendants, whose presence in the land should be its protection, would be scattered among the nations—"an astonishment, a proverb, and a by-word"—because they would not harken unto the voice of the Lord their God. And yet it is gratifying to know that the tomb of the patriarchs has been protected, though by the hands of "Turks, infidels and heretics." What countless multitudes of the wise and good passed away of whose graves we know nothing?

"Dust long outlasts the storied stone,
But they—their very dust is gone!"

CHURCH NEEDLE WORK.

From The Philadelphia Record.

In the execution of church needlework there are a few golden rules that must be implicitly observed if one would achieve any measure of success in the work. The hands must be dry, smooth, and clean. Only the very best materials must be used. No careless, slovenly, or hastily executed work can be tolerated. It is said that the old-time embroiderer who undertook work of this character was content to labor many years upon a single elaborate piece of embroidery, and if at her death it was not finished, it was handed down to another worker, sometimes even passing down to a third generation. When we think of this we can the better realize the amount of conscientious toil that was expended upon what was then considered a sacred duty. It is not to be thought of or expected that the nineteenth century workers will, at least in point of patience, approximate their olden-time sisters. The work of the present day, however, is quite as rich in appearance, and although the designs are simpler, being less crowded, the details are quite as elaborate and the execution is as good. One great point of vantage which the worker of to-day has is in the foundation used, which is of the richest description, that enables her to dispense with a considerable amount of embroidery, whereas linen canvas was formerly used almost exclusively, which must, perforce, be almost entirely hidden.

The designs chosen are not realistic in their execution, even when so in form, the colors used are rarely those natural to them. Even the tints of flowers and leaves are seldom adhered to; blue, crimson, and yellow being as frequently found in leaves supposed to be green as in other parts of the work, while gold thread and black twist are promiscuously scattered over all parts of the work. One rule in coloring is, however, generally observed; that is, the brightest gold thread, and the most brilliant tints are devoted to the execution of the central part of the design, the secondary powderings, borders and scrolls being kept in the background by working them in more subdued coloring.

The simplest form of church needlework for the amateur is executed over a card-board foundation. This is an entirely modern style of work, and being rather hard in effect is suited only to the ornamentation of the ends of stoles, book-markers, orphreys and for burses, alms-bags, or sermon-cases. For these such designs as the triangle, crosses, circle, fleur-de-lis, and like emblematic devices are used. Little artistic taste is required or shown in its execution, and it is not recommended except for its simplicity. Silk of one tone only is used, no shading being needed. The card-board foundations may be bought already cut. These are first painted and then laid upon the silk or velvet upon which the device is to be worked, and tacked lightly into place. A line of fine cord is next stretched down the center of the card-board, so that when the design is worked it will have the appearance of being slightly raised in the middle. Stitches of purse silk are then worked over in satin stitch fashion, and must be perfectly regular, as in this the sole beauty of the work consists. Finally the design is edged with a line of twist, fine cord, or gold thread, which is couched round to form a regular outline and to hide any inequalities in the length of the stitches.

Alms-bags are used in many churches, and may be appropriately made of red-corded silk ornamented with a cross and circle, emblematic of atonement and eternity. The silk must be lined with Holland, to give it sufficient firmness. A good model is mounted over an oval framework of wood, which is finished at either end with a carved fleur-de-lis, which serves as a handle. The burse, in which are kept the chalice-veil, paten-cover, and the smaller pieces of the Eucharistic linen, is of card-board covered with red silk and simply ornamented. It usually measures from nine to eleven inches square, its sides expanding like the pockets of a pocket-book.

Any worker who can embroider fairly well may undertake book-markers. White ones are less common looking than those of crimson. A cross worked in blue is an appropriate ornament for one end, and the sacred rose in red for the other; or the ornaments may be the rose and the lily. In working book-markers the design must be placed so that about six inches of the ribbon is left below it, which is hemmed up at the back to hide the stitches on the wrong side. Some book-markers are lined throughout after the embroidery is finished, but this is hardly necessary, and is, indeed, a drawback, making the marker thick and bulky through the middle, where it is required to be as thin as possible.

Many clever workers are unable to manage colors and shades of color successfully, but for such as these there remains the "fair white linen cloth" of the Communion table. An example given in an English publication is simple in execution, while the needlework is exquisitely delicate. A ribbon-like design worked in dot stitch incloses in alternate oval hooks the sacred monogram and crown wrought in satin stitch. Above and below this device, are arranged conventional palms—the emblems of victory, and wheat ears and grapes—the emblems of the Eucharist. An ornamental cross is worked at each corner above this border.

A dainty little piece of work may be made of a chalice-veil. This, in our churches, is always white, and should be very fine, and is more effective if its centre is left quite plain. It may be finished with rather heavy lace; if a design of vine leaves and grapes can be procured, so much the better. The chalice-veil of fine linen cambric, or of silk, from 20 to 24 inches square, simply hem-stitched, with an embroidered cross on one side, is daintily exquisite. Other ornaments may also be worked upon it, but the taste of elaborate work for this purpose may be questioned.

Stoles are always of silk, made in the four ecclesiastical colors. Those for festivals may be richly embroidered, but the purple or black stole for the penitential season should be severely simple. They should be about two and one-half yards long and six inches wide at the ends, narrowing gradually to half that width in the middle. Gold-laid work with outlinings of red silk cord is very effective. The general ornament is a Greek or Maltese cross, although the embroidery is sometimes more elaborate. It is a matter of taste and circumstance. However, it is better to have too little than too much.

The Living Church.

Chicago, Saturday, Aug. 16, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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IT is with amazement and regret that we read in *The Chinese Churchman* that two of the English Missionary Bishops in China "have consented to take prominent parts in a 'Conference of Protestant Missionaries.'" Among the subjects which are regarded as open questions in this Conference are such as these: "What are the best substances to use in administering the Lord's Supper," *i. e.*, "whether water, tea, or wine?" Again: "What is the Chinese Church to be like? What plan is best for it? What sort of ministry is it to have?" etc. Strange questions these for bishops to entertain. It seems to be considered old-fashioned and offensive to appeal to the ordinal, vows of consecration, and the like. We have somewhere heard that these Anglican Missionary Bishops at the time of their consecration take an oath of obedience to the Archbishop of Canterbury. We cannot say how much this involves, but if it means anything it ought to be a security for the orthodoxy of the ecclesiastics concerned. Doubtless the charges for which the Bishop of Lincoln is on trial are very important, mingling water with the wine after the example of our Lord, standing before the altar in consecrating, forming the sign of the cross in benediction, leaving the sacred vessels in good order at the close of the service, etc.; but it might be supposed that to make the very elements employed in the fulfilment of the sacrament, and the character of the ministry itself, matters of indifference, would be still worse offences.

IT is hardly less strange, to those who are not familiar with the "drift" that is taking place in the popular religion of the day, that such a point as the substances to be employed in the Lord's Supper could become an open question even among the most ultra Protestants. For is it not commonly asserted that "the Bible and the Bible only is the religion of Protestants?" And could anything be clearer than the fact that it is "Bread and Wine which the Lord hath commanded to be received?" Is not this the testimony of Scripture; and has any sect calling itself Christian—provided it has not repudiated outward ordinances altogether—ever ventured upon a departure from this original institution? There certainly remain some Christian bodies of the Protestant type, which would not, at least at home, tolerate agitation upon such a point as this. But surely there is not to be one Christianity at home and another in heathen lands. There are, however, large numbers of people calling themselves by the Christian name, throughout the Western if not the Eastern States, who do not hesitate to deprave that which they have hitherto respected as the Supper of the Lord by the substitution of something else for wine. The wide and increasing use of juices, and even so repulsive a liquid as water in which raisins have been soaked, is a testimony to this substitution of human for divine authority.

NOT content with this exhibition of self-will in connection with their own observances, an organized attempt is now being made, through a powerful society which carries the name of "Christian" in its title, to force all Christian denominations by means of State legislation, to give up the use of wine in the Eucharistic Celebration. As to the general principle of prohibition we have here nothing to say. Whether it is right, expedient, or possible to prohibit all use of fluids containing alchol, either as beverages or for medicinal purposes, is a question upon which we suppose Churchmen are at liberty to take what side they please. But when it comes to the rejection of the substance which Christ Himself has ordained to be used in the great Sacrament of Salvation, that liberty ceases. Legislation intended to force this result is an infringement of religious liberty and is contrary to the express principle of the Constitution. That we are concerned here with no imaginary danger is clear enough. The laws of more than one State already impose restrictions which the clergy can only escape by evasion, and the recent contention of Bishop Hare with the legislature of Southern Dakota made the issue perfectly distinct. The influence of the great organization to which we have referred has already been strongly felt by many of the clergy, at least in the smaller towns. Instances are known to us of the withdrawal of persons from the Communion of the Church, and of members of Confirmation classes attempting to make conditions with their priest, conditions impossible for him to comply with consistently with his sworn obligations. We have also heard of instances where those who have not carried presumption so far as in the cases just referred to, yet, while going through the form of receiving the Sacrament, never actually partake of the chalice.

THE persons concerned, in such cases, are rarely if ever those who have been or are likely to be addicted to intemperate habits. They profess to be acting upon a principle to which they have committed themselves, a principle which they suffer to over-ride the law of Christ and His Church. But the point is made that there are cases where an appetite for liquor is formed through the reception of the Sacramental wine. A long experience in missionary work in a community much given to excessive drinking and in connection with a successful parochial temperance society, leads us to doubt the probability, we would almost say the possibility, of this. It is just possible, however, that such instances may occur in the case of persons who have formerly been addicted to excess, or in whom drunkenness has been the besetting sin. But whatever may be the case in those denominations in which cups of wine are handed around to persons sitting in their seats and who are under no restraint as to the amount they shall receive, the practice in the Church by which the priest does not ordinarily let the chalice go completely out of his hands renders such a danger infinitesimal. When, nevertheless, it becomes known to the clergyman that there is such danger in a particular case, it is a matter for personal dealing with the individual concerned. No general rule can be laid down. The method pursued must be in accordance with the spiritual state of the unfortunate person in whom such an infirmity exists. It may be restraint from sacramental communion for a longer or shorter period. In such a case, if ever, the rule of necessity may justify communion in one kind. In conclusion, we should like to make one suggestion to the clergy. It is this, that more care should be taken with regard to the quality of the wine employed for this sacred purpose. Not simply ought pains to be taken that it be absolutely pure of its kind; but more attention should be paid to the kind adopted. It is far too common to use a heavy sweet wine, highly alcoholic and sensuously attractive to the palate. A reform in this respect, and the employment of a light wine with a minimum percentage of alcohol, would not only render it easier to procure an article absolutely free from adulteration, but would probably obviate entirely all real ground for the objections which the feverish agitations of the present day have alleged against the most sacred rite of Christianity.

CENTENARY OF THE CARROLL CONSECRATION.

Nearly half a century ago, at a book-stall in London, the late Dr. Francis Lister Hawks, abroad in quest of material for the elucidation of the annals of the American Church of which he had been appointed "historiographer," was attracted to a thin octavo entitled "A Short Account of the Establishment of the New See of Baltimore in Maryland and of the Consecrating the Right Rev. Dr. John Carroll First Bishop thereof." The little work, which had never met the student's eye before, was secured at once. Many years later this copy, deemed by Dr. Hawks unique, was given by him to the present Bishop of Iowa in whose vast collection of ecclesiastical "Americana" it is still preserved.

Reproduced, a few years ago, in *fac simile* by the photo-lithographic process as one of the privately-printed issues of *The Historical Club* of the American Church, this authorized account of Dr. Carroll's consecration elicited no little discussion. Pronounced by some over-zealous Romanists to be "a Protestant fabrication," the original pamphlet was submitted by its present possessor to the inspection of John Gilmary Shea, LL.D., than whom no more intelligent or well-informed student of our Roman Catholic annals in the United States exists. Dr. Shea admitted the genuineness of the work though acknowledging that he had never known of its existence before. It is, perhaps, not too much to say that, without this rare "account," the full details of the foundation of the Roman Catholic hierarchy in the United States would have been unknown. It is even possible that the centenary celebration of the creation of the See of Baltimore, last year, with its accompanying features of the "Catholic" Congress, and the opening of the University at Washington, may have been astutely intended to divert attention from the consecration itself, and its significant disregard of apostolic pre-

cedent and canon. For it is to be remembered that on Sunday the 15th of August, in the year 1790, the feast of the "Assumption" in the Roman Calendar, Dr. John Carroll was consecrated first Bishop of Baltimore by the right Rev. Dr. Charles Walmesley, *titular* Bishop of Rama and Senior Vicar Apostolical of the English Romanists, *assisted by two priests*, no other members of the Episcopal order being present. Nor is this all. The consecration of Dr. Carroll by a single consecrator was contemplated and allowed by the papal Bull, which after expressing the Pope's approval of the appointment of the Bishop elect of Baltimore, grants to him the faculty of receiving the rite of consecration from any Catholic Bishop holding communion with the Apostolical See, assisted by two ecclesiastics vested with some dignity, in case that two Bishops cannot be had, first having taken the usual oath according to the Roman pontifical." This authorization of a single Episcopal consecrator given by Pope Pius VI., "under the Fisherman's Ring," November 6th, 1789, was deemed sufficient to warrant the departure from primitive precedent and practice, and the hierarchy of the Roman Catholic Church in the United States dates its origin from a single titular bishop, having no jurisdiction, and conferring orders in the private chapel of an English gentleman of wealth.

The details of this function as given in the contemporary short account, are as follows:

"Since the peace of 1783 and the settlement of the American constitution, penal laws are no longer known, and Catholics enjoy an equal participation of the rights of human nature with their neighbors of every other religious denomination. The very term of *toleration* is exploded because it imports a power in one predominant sect to indulge that religious liberty to others, which all claim as an inherent right. Catholic clergymen of various orders and nations, have resorted to America, and they everywhere find an ample vineyard to cultivate. In this state of religious freedom the clergymen judged it expedient to give stability and dignity to the Chtholic religion by the establishment of a regular hierarchy, and they therefore petitioned from the Pope, the creation of an Episcopal See, and the appointment of a diocesan Bishop The Pope, applauding their zeal, graciously admitted their request, and allowed them to elect their first Bishop. The Rev. Dr. John Carroll, who had been for some years the superior of the mission, was the object of their choice, and this gentleman was accordingly appointed first Bishop of Baltimore. Upon the receipt of his Bulls from Rome he immediately repaired to England, where his person and merit were well known, and presented himself for consecration to the Right Rev. Dr. Charles Walmesley, Bishop of Rama, Senior Vicar Apostolical of the Catholic religion in this kingdom. By invitation of Thomas Weld, Esq., the consecration of the new Bishop was performed during a solemn high Mass, in the elegant chapel at Lulworth Castle, on Sunday, the 15th day of August, 1790, being the feast of the Assumption of the Blessed Virgin Mary, and the munificence of that gentleman omitted no circumstance which could possibly add dignity to so venerable a ceremony. The two Prelates were attended by their respective assistant priests and acolytes according to the rubric of the Roman Pontifical, the richness of their vestments, the music of the choir, the multitude of wax lights and the ornaments of the altar, concurred to increase the splendor of the solemnity, which made a lasting impression upon every beholder."*

In this narration, it is significant to observe the particulars which are described as making "a lasting impression on every beholder." It is not the act of setting apart a successor of the Apostles, the founding of the hierarchy of a national Church, the completion and perfecting of the orders of a Christian community in the new world, that seem to call for notice. The prelates themselves, Wolmesley and Carroll, their attendant priests and acolytes, the richness of their vestments, the music of the choir, the wax lights, and the ornaments of the altar, these are the points which the writer regards as making momentous this memorable function. The very account as contrasted with the details given us of Seabury's consecration in the "upper room," at Aberdeen, and White's and Provost's consecration in Lambeth Chapel, in each case with the canonical number of consecrators, or more, and with a dignity and solemnity of circumstance that could not have been enhanced by mere vestments, or wax lights, is indicative of the spectacular, rather than the real, nature of Roman functions.

Not only was the consecration of Dr. Carroll irregular through its disregard of the express requirements of the Apostolic canons; it was also the intrusive introduction into a land already possessing a canonical and complete Catholic Episcopate, of a prelate of an *alien Church*. At the late Roman Catholic Congress at Baltimore, we are told that references to what was spoken of by some enthusiastic laymen as "The *American* Catholic Church," were received with enthusiastic applause. The papal Bull creating the See of Baltimore comprehended within the limits and jurisdiction of that See, "all the Faithful of Christ living in Catholic communion, as well ecclesiastics as seculars, and all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other Bishops of other dioceses, to be henceforward subject to the Bishop of Baltimore in all future times." This new see, thus created, and thus comprising the entire United States of America within its limits, is further proclaimed to be forever subject immediately to us and to our successors, the Roman pontiffs, and to this Apostolical see." Elsewhere there may be the claim set up and maintained of the existence of an independent Gallican Church; an Anglican Church,—the "holy Church" of Magna Charta—before the Reformation days; an Italian Church, etc., but in the very creation of the see of Baltimore, the subjection to Rome of "the faithful of Christ, living in Catholic Communion" "in the aforesaid United States of America, is expressly laid down." It was an alien communion intrusively introduced among us, and not "the American Catholic Church," that received its first bishop in this irregular and inadequate manner.

We might call attention to the language of this "short account" respecting toleration and religious freedom; and contrast the expressions and principles of the English and American Roman Catholics of Dr. Carroll's day, one hundred years ago, as found in this authorized publication, with the Encyclicals of Pope Gregory XVI. (August 13, 1832), and Pope Pius IX. (Dec. 8, 1863), and the 79th Article of the Syllabus. It is, however, enough to know that in this matter, as in others, Rome has spoken at various times and to varying auditors with utter disregard of that consistency which should attend infallibility. Twelve pages of this remarkable pamphlet are filled with extracts from the Bills of Right and Constitutions of the American States, respecting religious freedom and universal toleration. That which afforded so great satisfaction to Dr. Carroll and his friends in 1790, is now in Encyclical and Syllabus denounced as "error," "insanity," and as tending "to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism"—*ad populorum mores animosque facilius corrumpendas, ac indifferentissimi pestem propagandam.*"

We may well recall to mind and keep in remembrance the date and details of the centenary of the consecration of the first bishop of the Roman hierarchy in the United States. The American Catholic Church was earlier on the ground, organized, autonymous, complete. Its bishops, canonically consecrated, were already in possession of their sees. They claim for themselves and for the American Catholic Church that no intrusive communion or hierarchy shall dispossess them of their indefeasible rights of priority and true Catholicity.

* "A short Account," etc, pp 2-4.

THE EDITOR'S TABLE.

There is nothing in the table itself, dear reader, that would interest or impress you. There is nothing antique or elegant about it—a plain desk with broad expanse, whereon are piled exchanges and contributions and letters from nearly all parts of the world. It is not a pleasant thing to look upon, and perhaps your first impulse would be, if you are "a good housekeeper," to put it in order Touch it not! for out of its reckles profusion comes forth, each week, the crisp and comely journal which you welcome to your fire-side. There is a method in its madness, which ever the janitor has learned to respect.

If a list could be given of all the newspapers, contributions, books, periodicals, pamphlets, circulars, and letters which find a temporary resting place on the editor's table during a single week of the busy season, (October to July), it would surprise and interest the uninitiated. The half of them cannot possibly receive the personal attention of the chief, though the results of their examination by others must be reviewed by him. Of the hundred letters received in a day, perhaps he may not read a dozen. Those that relate to subscriptions go to the clerk of that department; those that relate to advertising to the advertising manager; letters of news and marked papers, to the news editor; and the remainder are sifted for news and notes, letters to the editor, answers to correspondents etc.

The mere handling, for cursory examination, of all that comes to the editor's table is a great task, and a large part of it is almost unproductive. But it must all be gone through. Some little item which must not be lost may lie hidden in a pile of exchanges. A single fact which the enterprising journalist must not miss may be concealed in some obscure corner of a paper from which nothing is expected. In this respect the daily papers are most trying, for they seldom give prominence to ecclesiastical affairs. The quickest way to find an item of church news in their columns is to read them backwards. When it is considered that this mass of papers and copy has not only to be examined but also to be utilized in the interest of the paper, selections and clippings to be classified and prepared for the compositor, each item to be assigned to its proper place in the make up of the paper, it will be seen that the labor is immense.

It is the aim of those who sit at the editor's table to give the readers of the paper the best possible results of editorial insight and industry, in the space afforded by each weekly issue. The limitations, which are inexorable, impose additional work. The forms must be filled and there the work must end. Unlimited quantity would involve unjustifiable expense to the publisher, and tax the patience of the reader. The editors must protect both, and the labor of condensation is frequently more tedious than that of gathering. A dozen drawers on the table before us, filled with classified copy, unused, attest the labor lost or waiting its opportunity. Editorial writers, as well as other contributions, an often subjected to the misery of hope deferred.

Every editor's table, in fact, is too large for the editor's paper, and if all that is interesting and instructive upon it were to be offered to readers, week after week, there are few who would not cry, "Hold!" Life is too short to allow the reading of everything that one would like to read. That paper which gives what people most desire to read, without fatiguing them, is the best. Some enlargement from time to time by increase in the number of pages, perhaps may be allowed to THE LIVING CHURCH. It would be easier to print more than less, but we believe in condensation, in quality rather than quantity. This, however, need not deter us from giving to our readers an occasional glimpse of [the] editor's table, as seen from the editor's chair a peep behind the scenes.

For the most of the time during the past month, the editor's table has been on a Pullman car. Five thousand miles in thirty days is a pretty good shaking up, and fifteen nights in sleeping cars may seem to some rather "tedious mirth!" But it is really a very healthy and wholesome outing. In railroad travel one gets exercise without exertion, change of scene, escape from the routine of daily duty, and he may learn much about the geography, climate, and industries of the country, not to mention opportunities for studying human nature. Then there is the comfort of being beyond the reach of letters and telegrams, the pleasure of exploring mountains and deserts without fatigue or danger, the exhiliration of rapid motion over cliffs and chasms, where the wild forms and forces of nature are banded by Bessemer steel.

But what of the hardships of a five-thousand mile ride by rail? Nothing, to speak of, dear reader, on a palace car, along one of the great transcontinental lines. Even in the hottest July within the memory of the oldest inhabitants, the editor's table has crossed the mountains and deserts without receiving any serious discomfort. In the Mississippi valley the heat was intense, and the humidity made it disagreeable; but all through "the arid region" the dryness of the air makes a high temperature very endurable, and the nights are always delightfully cool. Travel by the Santa Fe route, in Arizona and New Mexico, in the hottest season, on account of the altitude and the dryness of the air, is far more pleasant than travel near the sea level. As for dust, we know what that is, almost everywhere, in July and August.

If the far southern route seems too tropical for vacation travel in summer, there is the splendid Burlington route to Denver, and thence westward by the picturesque Denver and Rio Grande road. This takes in Salt Lake as well as the Colorado Rockies, which are crossed by both lines. A bath in Salt Lake is worth the crossing of a continent. It is a unique and refreshing experience, always to be remembered. The water is saturated brine, in which you cannot sink. You may stand up in it, paddle around in it sitting, while you visit with your friends! On the Santa Fe line you may have an experience almost as unique, if not as nice, by taking a mud bath at the Las Vegas hot springs; and there, too, you may find a refreshing shower of rain every day, and a delightful hotel.

All roads westward lead to San Francisco. There is the Golden Gate, and there is coolness! Alaska, in summer, is not colder. If any warm breath of the desert clings to you, the trade wind will blow it away. Twenty-four hours in San Francisco, during the hottest term, will cool the very marrow in your bones. Then you may start north to get warm. Take "the Shasta route" for Portland, the pleasantest railroad journey of the whole tour. You will see great Shasta's snow-clad cone in the morning, you will dine almost within touch of the white fringe of Shasta's robe, and in the late afternoon you will catch the last gleam of the white giant as you enter the great tunnel of the range that overshadows the Willamette Valley.

By whatever route you seek the Pacific Coast, you will return by the grand Northern Pacific road, unless you have gone that way westward. Portland, Tacoma, and Seattle, must not be passed without an interview. Nowhere on the continent will you find more astonishing evidence of American energy, enterprise, and growth, than in these cities. Portland is old, self-centered, confident; Tacoma is new, aggressive, ambitious; Seattle is a young Hercules grappling with the wilderness. There is no need of jealousy. Three great cities are growing on the western coast, and there is room for them all. Near the eastern boundary of Washington, Spokane Falls is the coming city, with tremendous possibilities and already achieved success. And nearer home we reach Minneapolis and St. Paul; then Chicago—best, and bravest, and biggest! Who shall dare to estimate its future?

A GOOD YEAR FOR MISSIONS.

The General Secretary of the Board of Missions has written the following letter to a layman, in answer to the inquiry, "How are you coming out this year?":

"I promised to let you know the prospect of our our treasury as we approached the close of the fiscal year, August 31st. It now appears that if the receipts for this month can be brought up to what they have been in the month of August for three or four years past we shall be able, by the use of all available legacies, to close the year without debt.

"This will be doing well when we consider that the appropriations for this year are $45,000 more than they were for last year; and in view of the fact that $185,000 has been paid into the treasury toward the Missions House, the result of the year must be extremely gratifying to every friend of our missions.

"We have taken courage still further to advance the annual appropriations for the new year, beginning September 1st, although we were obliged to refuse some urgent requests of the bishops, which we would gladly have granted if we had had the means. Should the receipts warrant it, some of the more pressing of those needs might be supplied in the early autumn.

"There are signs of encouragement among the missions for which we should be grateful, such as the new activity in the work among the colored people in the South, and the recent action of another of the western missionary jurisdictions—that of Washington—which has adopted measures toward diocesan organization and independence.

"The widening of interest in our Church's missions, and the growing realization that this work of the Lord claims our love and deserves to be carried forward with force and energy and with liberal provision of money, inspire us with hope for the future.

MR. STANLEY'S book, "Darkest Africa," is meeting with phenomenal success in England. Copies can scarcely be bought though an immense edition was published. It is estimated that the writer will receive $100,000 as his part of the profits; and who will begrudge him his hard-earned fame and wealth?

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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PERSONAL MENTION.

After Sept. 1st the address of the Rev. C. A. Cummings will be Eau Claire, Wis. He has resigned St. John's, St. Cloud, Minn., and accepted Christ church in Eau Claire.

The Rev. Gilbert Higgs has resigned the rectorship of Emmanuel church, Warrenton, and the church of the Saviour, Jackson, N. C., and accepted the rectorship of St. Paul's, Key West, Fla. Address accordingly.

The Rev. Gilbert Higgs has resigned the secretaryship of the diocese of North Carolina, and the Bishop has appointed the Rev. Julian E. Ingle, of Henderson, N. C., secretary, *pro tem.*

The address of the Rev. H. Mackay has been changed from Fort Scott, Kas., to Boonville, Mo.

TO CORRESPONDENTS.

"SIGMA."—We cannot give the desired information. Write to the Rev. J. C. Quinn, Helena, Mont.

E. H. D.—We see no good purpose to be served by your letter.

PAPERS DECLINED.—"The Triune;" and "Plain Facts."

"JERUSALEM BISHOPRIC FUND."—The publication of this paper is unavoidably delayed, waiting for further information.

E. H. B.—Thank you for the suggestion. Perhaps we may be able to act upon it next summer.

E. A. H.—Your explanation is noted, with thanks. We published last week a paper which may serve to correct the one referred to.

ANNA TUCKERMAN.—The "Shut In Society" has no relation to the Church so far as we can ascertain.

"A CANDIDATE."—The discussion of the term "minister" was closed last week. See note to Correspondents.

"QUANDO."—See above.

APPEALS.

APPEAL is again made for offerings on the twelfth Sunday after Trinity, or Ephphatha Sunday, August 24th, 1890, to meet the expenses of the Mid-Western Deaf-Mute Mission. They may be sent to the REV. A. W. Mann, General Missionary, 123 Arlington st., Cleveland, Ohio.

St. John's parish, Louisville, Ky., lost in the cyclone of March 28th, its church building, its rectory, and its rector, the Rev. Stephen Elliott Barnwell, all in one awful moment. Having taken charge of this parish recently, I find myself absolutely obliged to appeal to the Church at large for the help she is wont to give when these terrible calamities overtake a struggling parish. I see no way of rebuilding without help. I repeat, I feel absolutely obliged to appeal to the Church for assistance.

R. W. BARNWELL,
Rector of St. John's church.

I heartily endorse this appeal. If any congregation was ever entitled to ask aid from their brethren abroad, surely it is this desolated parish of St. John's.

T. U. DUDLEY,
Bishop of Kentucky.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

Contributions are earnestly requested, and should reach the Treasurer by August 31st, to be included in the accounts of this fiscal year.

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 Wes 55th St., New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

WANTED—By a lady, a re-engagement in a family where there are young children to instruct English and music; seven years in present family. Address "SCHOOL," 34 Lee avenue, Brooklyn, L. I.

WANTED.—A priest, unmarried, musical, Catholic, as assistant in a vigorous parish (All Saint's, Orange). Address REV. WILLIAM RICHMOND, Orange Valley, N. J.

WANTED.—A young man competent and well-recommended wishes position as Organist and Choirmaster; salary $400. Address, with particulars, "O." care THE LIVING CHURCH.

WANTED.—By a priest, now in active mission work, a parish which will develop under earnest and careful work. His bishop and people will testify in his behalf. Address "W.," care of THE LIVING CHURCH.

PERSONS desiring a home and best private instruction for young children, from seven to twelve years of age, can learn of such by addressing D., care THE LIVING CHURCH.

AN English Organist, with ten years' experience and success in cultivating boys' voices, desires an immediate engagement where there is a surpliced choir and good organ. Salary moderate. Address F. G. O., care LIVING CHURCH.

WANTED.—A thorough disciplinarian and teacher of Latin, German, French, music, English, and mathematics, desires a situation. Highest testimonials. Address with references and terms, MISS STEPHENS, Ivy, Albemarle Co., Va.

WANTED.—Position by English organist of 14 years' experience. Cathedral training, fine performer. Good disciplinarian, communicant. Unexceptional references and testimonials. Address, MUS. BAC., care of THE LIVING CHURCH.

REV. DR. J. M. CLARKE, who loses his place at Nashotah purely for financial reasons, will be open for a new engagement as Professor or Rector, after the summer vacation.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

FIRST-CLASS English choirmaster and tenor soloist, now engaged in Chicago, wishes to settle in any healthy rising town. New York and Chicago church references. Address, E. A. T., 626 N. Oakley ave., Chicago.

THE PENNOYER SANITARIUM.—The new Sanitarium on the lake shore at Kenosha, Wis., built by the Messrs. Pennoyer, who so successfully conducted the old Water Cure for over 30 years, opens August 20th. The new institution is beautifully located upon spacious grounds (75 acres) and is equipped with modern conveniences, including elevator, gas, electric call-bells, hot water heating and sanitary plumbing. Elegantly furnished, provided with complete bathing and electrical appliances and skilled attendants, the sanitarium offers superior inducements to those in search of rest or treatment. For circulars address N. A. PENNOYER, M. D., manager.

"THAT our daughters may be as corner stones polished after the similitude of a palace." This is the motto of Hardin College of Mexico, Mo. The College owes its existence to gifts amounting to $62,500 from ex-Gov. Hardin, and under the directions he gave, the property has increased to the value of $129,700, and not one cent of debt. The new catalogue is very handsome, and shows an enrollment last year of nearly 150 pupils.

THREE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C., B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

AUGUST, 1890.

17. 11th Sunday after Trinity. Green.
24. St. Bartholomew, 12th Sunday after Trinity. Red.
31. 13th Sunday after Trinity. Green.

CHORAL DIRECTORY.

[All correspondence relating to Church music should be addressed to the Rev. Geo. T. Rider, 470 Main st., Orange, N. J.]

NINTH SUNDAY AFTER TRINITY.

St. Mark's, Philadelphia, vested, Minton Pyne, organist. Choral Celebration, 11; Introit, Ps. 119. part ix., *Bonitatem fecisti*; Communion Service, Smart in G; offertory, "Like as the hart desireth the water-brooks," Vincent Nevello. Evensong: *Magnificat* and *Nunc Dimittis*, Dr. Wesley in F; anthem, "Thou visitest the earth and blessest it," Dr. Green.

St. Peter's, Morristown, N.J., vested, Alfred S. Baker, organist. Introit, Gregorian, Ps. 119, *Bonitatem fecisti*; Communion Service, Garrett in D; offertory, "My heart ever faithful," Bach. P.M., *Cantate* and *Deus*, Garrett in E♭; anthem, "Loud as the thunder's awful voice," Handel.

Grace Church, Rutherford, N. J., mixed voices, Henry A. Rowland, organist. Anthem "I am Alpha and Omega," Stainer: Introit, "Lord for Thy tender mercies' sake," Fairmont; offertory, "Blessed be He that cometh," Barnby. P.M., canticles, Tours in F; anthem, "Preserve me, O Lord," Solomon.

Mr. C. E. Roberts, organist of Emanuel Church, Rockford, Ill., provides a suggestive communication, elicited by the Rev. Geo. Holbrook's recent advocacy of plain song. Mr. Roberts believes that this ancient method is not more generally cultivated for these reasons: "Firstly, it had a temporary death in the Reformation. Secondly, it affords no individual display for the singers. Thirdly, it is little understood; its clefs are bewildering, its notation is unfamiliar to many organists who have graduated from the conductorship of the singing school to the position of the organist of a church. Fourthly, its melodies are not constructed on modern lines, and in such a conservative body as the Church meet with little favor. "I am a zealous advocate for plain chant, and when I organized the choir with which I am at present engaged, I put in a plea to abolish Anglican chants, on the ground that my choir was not as yet perfectly balanced, the badness of the traditional manner of Anglican chanting in the parish (gabbling the recitative—a long and weary pause on an italicised rallying note(!)—and a drawled metrical portion); the ease with which the tones are learned (both by people and choir); in short, the general expediency. Now, no Anglican chant is sung in the church, and the congregation appears to like it, besides, the organist can do much in the way of liturgic teaching by using Missa de Angelis."

It will be seen that Mr. Roberts entertains strong convictions, with which we are in lively sympathy. Beyond question the highest and purest ideal is plain song, in liturgic expression. It is hardly possible to exaggerate a statement of the evils growing out of Anglican chanting. It is at once the nemesis and the unsolved enigma in our liturgic worship. It is at the same time vague, shifty, never twice alike; it hides and blurs the sacred text, it is stained with illiteracy and vulgarity of pronunciation. It is at once the most difficult and most neglected element of our service; it might and ought to be the most stimulating and inspiring, while it commonly is the most tedious and slovenly. But granting all this, and the half has not been said that needs saying and considering, what is to be done about it? It is quite as impossible to abolish Anglican chants, as it is the sentimental lack-a-daisical tunes which infest our choirs and tune books. So long as masses of people, and congregations, and communities "like" such chants and such tunes, they will keep alive and command a hearing. The only cure lies in a patient, earnest education of the people, in sound and churchly liturgies: and that cannot be accomplished in a hurry. When churchmen *understand* the ancient and unworldly music that of right belongs with the Church liturgy, they are in the way of "liking it," because it is churchly, and ought to be had in loving reverence. But Mr. Roberts forgets, perhaps, that plain song needs a devout and intelligent presentation, and that is not always, or indeed often, to be had. It demands profound reverence of spirit, and that will supply the indispensable religiousness of vocalism. More than that, it demands a clean, correct, and unerring elocution. Where is this to be had? And how many priests and choristers read and sing the grand old English of the sacred offices, one and all, in such a way as to bring out its suprising resources of tonal beauty? The drawl, the lazy droning, the inarticulate mumbling of the King's English, is pretty much the same thing, both in Angelican chant and plain song. Until choristers are conscientiously and intelligently trained in the rudiments of musical elocution, our glorious liturgy, psalm, sequence, anthem, versicle, response, and all the rest, must suffer debasement.

When our choir masters wake up to the elocutionary demands of all choral work, and not till then, will there be day-break, and a clearing up of these choral deficiencies The choir must learn to read, before singing is possible, and we mean correct, scholarly, refined reading. The Text is first and everything: its tonal expression altogether secondary and subordinate. It is possible that Anglican chanting may be perfect and edifying, after its kind; and so of Plain Song. It is sorrowfully true that both are very commonly offensive and exasperatingly bad. Could a phonographic analysis of nine representative choir services out of ten be held, what a *debris* of distorted, mutilated, paralytic "English" would be turned out! And yet it is seemingly easy enough to say or sing "equity," instead of "*equty*" or "*ekkity*;" "upon earth," instead *upo nearth*; "nations" (shuns!) instead of "*nashins*," and so on to the end. Yet the same old, time-worn horrors stolidly reappear, Sunday after Sunday, in service upon service, until patience cries out for a truce. In two or three choirs in New York City there may be heard beautiful English, beautifully sung: possibly there are others. At any rate, the singing by St. Bartholomew's Church choir, is positively and refreshingly, "a thing of beauty," notwithstanding the liturgic poverty of the service.

Mr. Roberts incidentally complains that there is no uniformity in "pointing," breeding confusion, and so on. But there will never be uniformity, for want of a central prosodic authority, or usage, individualism carries the day: and almost every organist or choir master has his "fads" and manages to incorporate them in his "readings." Trinity Parish New York, has tried to teach us Anglican chanting in its successive, but widely differing Psalters, and yet the chanting of the psalter has almost uniformly proved a wearisome and disheartening episode in Trinity Church worship. While the only very meritorious illustration of Plain Song remains, so far as our experience goes, with the Latin ritual, and at the great church of the Paulist R. C. Fathers, New York. We hear of edifying Plain Song services here and there, in Philadelphia, Boston, and elsewhere, but that pleasant discovering remains for us, we hope, in the near future.

This is not a "convenient season" for the discussion of a fundamental subject like this. Since our "representative choirs" are much scattered, or "moulting," or doing as little as possible. But why not utilize this off period *by learning how to read*, by a deliberate *study of musical elocution?* This is the very root of the matter, and all solid liturgic progress must start from that same root! There is neither evasion nor alternative. Mr. Roberts starts (among many others) the question of Plain Song accompaniment; but it cannot be discussed nor treated paragraphically. The entire subject will reappear from time to time in our columns representing, as we conceive it, by far the most commanding interest of our liturgic worship.

In his sprightly "Sentimental Annex" (see the August *Scribner*), Mr. H. C. Bunner touches with delicate, yet incisive adroitness, one among the rapidly multiplying perversities of modern art-people. In his "Studio" talk he enters an "advanced" *atelier*, and catches the painter at his work. Mademoiselle Didon is posing for a picture. We quote a few paragraphs with their somewhat excessive French garnishing. The artist said: "You will not mind if I paint while we talk,—Mademoiselle, you have lost your *pose*!" Now she essayed to slip back into her proper posture. She stood poised in an attitude of *indication*, as who should say, *voila*—see there! *Quoi?* I do not know; but it was pretty to think that there was something there that interested her. Mademoiselle is fatigued, I said. "With pointing at nothing, monsieur," said she. *Cest une haute distinction*, said I. Your picture, (I addressed myself to the painter) has no doubt some famous classical subject, *Hero* perceiving *Leander's* head emerging from the waves—*oui bien!* Lydia sapercevant d' Horace, or *Lucretia*. "Subject!" he cried, "do you think I would paint a *subject*." With what scorn he said this, I cannot tell you, for I do not yet understand it. "Do you think, sir," he said, "that I paint *literary* pictures?" For the matter of that I assured him, a painter may be no more a man of letters than to make a shift to sign his name in the corner of his picture. "You do not apprehend," says he. "Do you know what we mean by *art, for art's sake?*" I do not, I told him. "This is a *composition*," says he. "'Tis a question of lines and harmony. A *composition*, in fact, is—a composition." And what does that mean? quoth I. "It means nothing," said he. "If it means anything, it would not be *art*." I have heard much the same thing said of *poetry*, I replied. And so on goes the lively colloquy of neatly administered irony and satire.

The saddest part is that both parties cannot understand each other, and both are in dead earnest. The type of art held up to merited scorn, is a prevailing Parisian type. It stands for studio virtuosity, audacious exploits in technic, a juggler-like cleverness of handling and touch, much as the cunning juggler keeps half a dozen spinning in the air at once, through sheer sleight-of-hand. And so it comes to pass that Parisian art, and that now is become *the* art of our fashionable world, of uncultured riches, and nothing else, means nothing, communicates and teaches nothing, as utterly insignificant as the shimmer of a moth's wing, or the irridescence of a dead pearl-shell.

So much for agnosticism, that first robs life of spirituality, and all spiritual beauty; and, in place of the universal art-language of richly gifted souls for all time, interpolates this inarticulate, nebulous babble and rhapsody, almost below the plane of savage, or aboriginal intelligence. There are many such studios, and alas! it is conceivable that they are in the majority.

MAGAZINES AND REVIEWS.

Harper's Monthly, August, will pass for an exceptionally agreeable summer number, when entertainment becomes the objective point for most readers. "Port Tarascon," with its clever illustrations, moves on with characteristic humor; but Mr. Theodore Child has evidenly encountered an uncongenial subject in his "Impressions of Berlin," which are wanting in the sparkle and brilliancy of his Parisian studies. The Berlin of Mr. Child's seems overweighted with its perpetual soldiery, as if it were a fortified camp. It goes without saying that there exists a far better and more distinguished Berlin than Mr. Childs has attempted to delineate. Nothing could be in finer contrast with this paper, than Octavia Hensel's delightful study of "Plantin Moretus," with its reverently appreciative retrospect of the grandest publishing house in Europe, dating back to 1578, and plying its noble industries down almost to the present,—a house at once creator and conservator of the world's purest and highest literature. Such an historic house may well become the honored heir-loom of Antwerp. In the prevailing dearth of poetry worth the reading, let us be duly grateful for these Wordsworth sonnets, among the chiefest of which is this, "The world is too much with us," with Mr. Alfred Parsons' magnificent picturesque interpretation. Sonnet and picture may well be bracketed, and it occurs to us that both engraver and designer have reached their highest level. Apropos of designers, Mr. W. T. Smedley may be easily counted as among the leaders for his spirited and fertile invention, especially in his illustrations to Mr. Janviers' well told story "The Uncle of an Angel." Among other noteworthy papers are, "A Convent in Rome," "Lizzie Brubaker," a story, and "Street Life in India." In his "Editor's Study," Mr. Howells has created a lively sensation among the journalists, as his caustic review of the topic in hand, "Anonymous Criticism and Journalism," is interpreted as a deliberately aimed fusillade into the ranks of his own unfriendly critics who are everywhere. But Mr. Howells has no one to blame but himself. When an author of such generally recognized moral worth and sincerity of literary purpose, chooses

to run "amuk," or "amok," against the really great novelists, and presumes to ignore the verdict of authoritative criticism, taking his own place among the realistic helots, from Balzac to Zola, inclusive, he must accept and endure the recalcitration. It may please Mr. Howells to decry and pillage the splendid reputation of Scott, and Dickens, and Thackeray. But "Waverly," and "David Copperfield," and "Henry Esmond," and the rest, have long ago found permanent places among the classics; and the journalists are surely pardonable if they resent Mr. Howell's Quixotic barbarity with impatience. Not often is so admirable a man so fatally in the wrong. True criticism is constructive, positive, and soundly ballasted with principle and reverent intelligence. It only becomes formidable, and, indeed, contemptible, when it becomes malicious and constitutionally blood-thirsty.

Scribner's Magazine makes a popular concession, for once, in favor of the story writer. The opening paper, by the Blashfields, artist-writers, on "The Paris of the Three Musketeers," brings pleasantly to mind the great Dumas stories, with not a little vivacity of illustration. Of the stories, "Gallegher," by Richard Harding Davis, is full of snap and energy. "The Basket of Anita," by Grace Ellery Channing, has the merit of novelty of motive. The *piece de resistance* is Mr. Edward Marstrom's paper—"How Stanley wrote his book,"—both man and book now commanding chief attention in both hemispheres. Nothing concerning the heroic explorer can come amiss, and it is pleasant to note that he gains in dignity and distinction with every fresh access of light. This episode of his sojourn in Cairo, in laborious seclusion, while all the world was in waiting to do him honor, illustrates the patience and humility of true greatness. We catch welcome glimpses of his simplicity, and the essential religiousness of his nature. Mr. H. C. Bunner, provides "A Sentimental Annex," a little in the spirit of "A Sentimental Journey," in the course of which there are not a few wholesome and memorable sayings, on morals and art. "The Point of View," postlude, is one likely to commend itself to all sensible readers.

The Atlantic is richly stocked, throughout. We are tempted however, to traverse Prof. Shaler's article on "The use and limits of Academic Culture," representing as it does the average Harvard doctrines just now prevailing in favor of the realistic or materialistic side of educational work. One needs only to refer to the strong agnostic undertone, which imperils academic life in Cambridge, as a sufficient vindication of the old religious type of the scholastic life, resting securely on the ancient languages, and those handmaids of the Catholic faith, Logic and Philosophy. The modern curriculum is chiefly given to phenomenals, and things which are seen, leaving the "unseen" pretty much alone. But the subject is far too comprehensive for a casual mention and must be treated elsewhere. The Professor makes too much of "bread-winning," and the economical bearings of education, losing sight of the tremendous fact that all true education is an end, rather than a means. It is not a little shameful that Harvard, according to the Professor's showing, despite its enormous gifts and lavish endowments, is grown almost exclusively expensive, demanding $150 for annual tuition—a very serious advance on the charges of fifty years ago. This is substantially a breach of trust, since all the old New England colleges were founded in an eleemosynary spirit, to make the higher education accessible to men of slender resources. Ellen Terry Johnson writes with singular grace of certain witty French Salon women, of a bad period—even worse than the present, and we question whether the game is worth the powder and shot. Indeed, clear, crisp, forceful English is always "on tap," in the *Atlantic*. Any magazine which serves the public with "Over the Teacups," Dr. Holmes; "June in Franconia," by Bradford Torrey, and "The King Birds' Nest," Olive Thorne Miller, in one number, merits grateful recognition in these days of superficial writing. In Whittier's Haverhill Ode, are many lines redolent of his finest moods. What a "team" of octogenarians, Dr. Holmes, and John Greenleaf Whittier, and where shall we find their match?

The Illustrated American, July 26, and Aug. 2, appears in a form far more convenient for the general reader, while losing something of its former elegance. The number of pages is increased, also the amount of its literature. It has now something of the distinction of a weekly magazine, the first of the class in American journalism. Its editorial management is comprehensive and intelligent, while its conclusions are definite, and unmistakably wholesome. The photo-gravure illustrations provide a valuable pictorial record of current events, and memorable places, not the least valuable among which are its remarkably strong portraits of distinguished men, especially ecclesiastics, among whom several of our own Bishops have already appeared. The venerable Cardinal Newman is strikingly presented with the last number.

BOOK NOTICES.

HEROES AND MARTYRS OF INVENTION. By Geo. Makepeace Towle, author of "Heroes of History," etc. Boston, Lee & Shepard; Chicago, A. C. McClurg & Co. In cloth, illustrated. Pp. 202. Price $1.00

A book that will gladden the heart and absorb the interest of many a boy. Attractively written, and its subject a practical one, one could not make a better choice of a book to put into a boy's hand.

THE CONTINUITY OF THE ENGLISH CHURCH. By G. H. Ross-Lewin, new edition, London, Walter Smith & Innis 1886. Pp. 75. Price 1s, 6d.

In this concise and compact treatise the author, a Priest of the Diocese of Durham, has brought together a number of important and telling facts that place beyond question the continuity of the English Church in a very plain and conclusive form. The persistent claims of the Bishop of Rome to jurisdiction over the church of England are utterly subverted by this clear presentment of the facts in the case. Not only does the author show that there has been an unbroken continuity of holy orders and diocesan succession in the English Church, but practically the same spirit and temper. It would be well if all our church people were in possession of the truths so admirably set forth in this brief treatise. Other works have covered the ground in greater detail, but the main facts are all here and marshalled in a masterly and convincing manner. It would be a good thing if an edition of this little book could be issued in this country.

THE LIFE OF GEORGE H. STUART, written by himself, edited by Robt. Ellis Thompson, D.D. Philadelphia: J. M. Stoddart & Co. pp. 383.

The same power by which the author was able to influence and interest men in the various philanthropic schemes he had in hand, is manifested in this volume which secures the constant interest of the reader. It is the story of the life of a merchant, who was at once a zealous Christian and a diligent man of business. Associated as he was with the American Sunday School Union, the Y. M. C. A., the Christian Commission, the Bible Society, the Alliance, the Evangelical Indian Commission, Girard College, the Anti-Slavery and temperance movements, his life is closely connected with a memorable half century of our country's history, and touches more or less upon the great religious and philanthropic movements of that time in which he took so prominent a part. The story of his life shows what zeal, and power, and interest, and energy a practical business man may put into religious work, and how he may walk on in paths of usefulness and active service to God. Mr. Stuart spared neither pen, nor purse, nor voice in his pursuit of what he believed was right. He was an Irishman and a Presbyterian, but his heart was larger than the religion he professed, and his Celtic power awakened enthusiasm in those with whom he came into contact. The narrative of his life is simply told, but its very simplicity enchains and keeps up the interest in it. The volume is illustrated with quite a number of cuts and fac-similies of autograph letters of Lincoln, Grant, and Burnside.

HOW SHALL WE REVISE THE WESTMINSTER CONFESSION OF FAITH? A Bundle of Papers, by Seven Eminent Divines. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 214. 1890. Price, $1; paper 50 cents.

We do not know whether we are expected to answer this question, but if its disposition were left to us, we would advise throwing the Westminster Confession overboard altogether, and adopting the Catholic Creed which Christ gave to His Church. The preface states that the Christian public, (we suppose it means the Presbyterian Christian public), has decided already in favor of revision, and the question for the Presbyterians to settle is, how this revision shall be made. The manifest purpose of these papers, under the skillful marshalling of Dr. Briggs, is to point the way that the revision movement should take, and to create Presbyterian public opinion in its favor. The matter is, of course, one that simply concerns this body of Christians, and we, therefore, are not called to meddle with it. Only it strikes us that the paper of Dr. Hamilton, who contends for a constantly growing creed, shows that these brethren have not yet got a clear idea of what the Creed is. They have not grasped the idea of the Faith once for all delivered to the saints, a compend of the truth, the whole truth, and nothing but the truth. Let them adopt the Apostles' Creed, and they will thus rid themselves of such dangerous and troublesome questions as the revision of the form of doctrine into which they were moulded. Human confessions of faith drawn out of Holy Scripture by fallible men, and adopted by a majority of representatives in congress assembled, can never carry with them the assurance that they express the whole of revealed truth necessary to salvation, nor be bound with any authority upon human hearts and consciousness. It is too late in the history of the Church to make or revise the Creed; and the very possibility of revising a "Confession of Faith" of any sort, shows that it cannot be the Creed, the faith of which will insure eternal salvation.

LECTURES ON THE EVIDENCES OF REVEALED RELIGION, by the Rev. Geo. Washington Dean, S.T.D. New York: James Pott & Co., 1890. Pp. 661, Price, $3.50.

A book notice can scarcely do justice to this volume, which is a credit to American scholarship, and a valuable contribution to the theological literature of the church. A melancholy interest attaches to it, as it came to the light of this world after its illustrious author had passed into the light of Paradise. It is a stout, bulky volume of nearly seven hundred octavo pages, and shows evidences of wide reading and study. Prefixed to the volume is an appreciative memoir by Bishop Doane, and loving tributes to the memory of the author from Dean Hoffman and Bishop Seymour. The work is edited by the Rev. Dr. Jno. H. Hopkins, who in a brief preface thus gives his estimate: "It displays a vast range of reading, a thorough orthodoxy of doctrine, a sound and manly style of argument, a candor in dealing with opponents, and occasionally a keen dry art, which will ensure it a permanent place in the church literature of America." It comprises three courses of lectures prepared for the General Theological Seminary, the first of which was the only one Dr. Dean delivered before the students of the seminary. This is concerned with "Internal Evidences" and handles such subjects as Natural and Revealed Religion, the nature of man unfallen and fallen, the Old Testament, contents of the New Testament, character of Christ, changes in individual character, influence of Christianity on nations, upon law, upon morals, science, and literature. The second course is devoted to "External Evidences," and treats of the Jews, the Catholic Church, authenticity, genuineness etc., of the Scriptures, miracles, prophecy, authority and inspiration, history of the church and of doctrine, Sacraments, Lord's Day, Ministry, and the Fruits of Christianity. The third course is occupied with "Apologetics" with answers to objectors, scientific, moral, critical and pedantic, and treats of Pagan and heathen rivals to the Church, schisms, faults of Christians, with a final lecture on skepticism as a habit. The work is exceedingly comprehensive, covering an immense field, and evinces an intimate acquaintance with the treasures of the past as well as a familiarity with the results of all later investigations. The author appears to have been a master of all learning, and with a mind stored with knowlege he addressed himself to his mighty scheme which he so well filled out and elaborated. His book is a store-house of information as well as an armory of arguments for the Christian faith; and no matter where one opens the page he is apt to be led on by the vigor of the reasoning, the charm of the style, and the solidity and interest of the matter. The standpoint of the author is that of a sound and devout Churchman. Dr. Hopkins prepared the very full Table of Contents, and an excellent Index adds value to a most valuable book. Although it is a large book, we hope the laymen of the church will not be deterred from its perusal. For clergymen and laymen alike, it is a desirable—an almost necessary book to have on the library shelf.

NOT every American has heard that Valley Forge, the scene of the sufferings of Washington's army, is about to become the site of a large brewing establishment. This sacrilege on patriotism will be consumated unless the government steps in to prevent and converts the scene and its surroundings into a national park. Allen Eastman Cross, the young poet whose recent verses in the *New England Magazine* attracted such favorable attention has been stirred to raise his voice against this outrage and his lines will be found in the August or Grand Army number of the *New England Magazine*.

PAMPHLETS RECEIVED.

THE YEAR BOOK of Grace church, Newton, Mass.

LAW AND LIBERTY in the Manifestations of the Human Will. By Daniel Dodge.

THE FOUR COMMENCEMENTS. By J. M. Bodine, Dean of the Faculty of the University of Louisville.

THE MARCHING ORDERS AND THE WATCHWORD. Addresses to soldiers of Christ by the Rev. C. Sydney Goodman, Ottawa, Can.

THE RELIGION OF ANCIENT CRAFT MASONRY. By Henry F. Brawdson, Detroit, Mich.

MONEY. Speech of Hon. John P. Jones in the U. S. Senate.

REPORT of the Committee on Church Unity to the General Assembly.

CREMATION. A discourse on the Idolatry of Cremation, by the Rev. Joshua Weaver.

FACTS about South Dakota.

THE CALENDAR OF TRINITY UNIVERSITY, Toronto, 1890.

THE WITNESS OF OUR FATHERS. A sermon preached at the Consecration of St. Mary's Memorial church, Wayne, Pa., by Henry C. Potter, D.D., Bishop of New York.

REPORT of the Episcopal City Mission of Boston.

THE CHURCH YEAR SERIES: "The Prodigal Son," "Christ's Parable of Mercy." By the Rev. Walter C. Whitaker.

DISCIPLINE IN THE CHURCH. A Letter to the Bishop of Sodor and Man, by the Rev. John Quine, M.A.

REPORT (32nd) of the Church Home and Infirmary of the City of Baltimore.

CHRISTIAN CO-OPERATION, its Necessity and Value. By W. E. Dodge.

WHICH? One Church or Many? By W. K. Marshall, D.D.

CATALOGUE of Academy of the Protestant Epispal Church, Philadelphia, Pa. 1890.

NOTIFICATION TO THE DIOCESES of the Proposed changes in the Prayer Book. 1889-92.

REPORT of the Committee of the Council of Arkansas to investigate certain charges made against the Council.

THE TEACHER'S TOOL CHEST. By Silas Farmer 41 Monroe ave., Detroit, Mich.

THE DEACONESS. A Form for the Setting apart of deaconesses. Grace Home Training School for Deaconesses.

WHY NOT AND WHY. Short and Plain Studies for the Busy. By Wm. Dudley Powers.

THE CHURCH CLUB OF DELAWARE. Address by E. T. Warner.

EXERCISES AT THE DEDICATION OF BARNES HALL, Cornell University.

PROTEST OF IMPORTERS against H. R. 9416.

CATALOGUE of St. Stephen's College, Annandale, N. Y.

THE HOUSEHOLD.

THE VOYAGER'S PRAYER.

BY GEO. H. H.

O Thou who hold'st the raging sea
Within the hollow of Thy hand;
Who since Thou gav'st it leave to be,
Hast held it fast in Thy command.

Who bade its swelling waves be stayed,
And fixed a bound to all their pride,
Why should Thy children be afraid,
Who have *their* Ruler for our guide?

Upon the bounding billows breast
Our hearts to Thee ascend in prayer,
We calm upon Thy promise rest,
And ask serene Thy guardian care.

A present shelter from alarm,
As Thou in seasons past hast been:
A covert from impending harm,
And every form of fear and sin.

We see in faith Thy loving hand
Outstretched Thy children now to save,
As when in Palestina's land
It stilled the fury of the wave.

To Thee in simple, childlike faith
We calm commit our devious way:
Our life, our all, our every breath,
Upon Thy long-tried love we stay.

Through dangers dark our care we cast,
Our hopes we build on Thee alone;
And when life's voyage shall be past,
We still without a sigh or moan,

It's waves all hushed, it's perils o'er,
Would calm intrust our souls to Thee
And gain that farther sunny shore,
Whose bourne we call eternity.

Rochester, N. Y.

MDME. CHRISTINE NILSSON boasts one of the finest of collections of fans. She has some most interesting historical examples in her cases. Thus one which she particularly treasures is the fan which Queen Marie Antoinette had by her in prison, and which she carried with her to the scaffold. Mdme. Nilsson also owns a series once belonging to Mdme. Du Barry. Connoisseurs have apprised the collection at more than £10,000. There are specimens in the collection which date from the Middle Ages.

"THERE is nothing new under the sun." Not even does the automatic "put-a-penny-in-the-slot" machine prove an exception to the rule. It is as old as modern European civilization, and a good deal older. In the old Egyptian temples devices of this kind were employed for automatically dispensing the purifying water. A coin of five drachmæ dropped into a slot in a vase set a simple piece of mechanism like a well-sweep in motion; a valve was opened for an instant, and a portion of the water permitted to escape. This apparatus was described by Hero of Alexandria, who lived 200 years before the Christian era.

OLIVER WENDELL HOLMES thinks that he owes his good health and the retention of his mental vigor, in his 81st year, to the extreme care he has long taken of himself. Never robust, he was still wiry in his earlier and maturer life; but since he reached 70, his hygienic vigilance is unceasing. The rooms that he daily occupies are equipped with barometers, thermometers, aerometers, every kind of instrument, in short, to prevent his incurring the slightest risk of taking cold. He knows that pneumonia is the most formidable foe of old age, and he is determined to keep it at a distance, if possible. He never gets up until he knows the exact temperature, during winter, or takes his bath without having the water accurately tested. He lives by rule, and the rule is inflexible. His time is scrupulously divided—so much allotted to reading, so much to writing, so much to exercise, so much to recreation. His meals are studies of prudence and digestion. He understands the specific qualities of all ordinary foods, and never departs from the severest discretion in eating. One might think that it would be a serious infliction to keep up existence by such precise, unvarying methods. But the little doctor enjoys them, having settled firmly in these habits years ago. Philosophic as he is about death, he has an eager curiosity to see how long he can live by following the laws he has vigorously prescribed for himself. He has long had various theories on the subject of health and longevity, and he relishes experimenting upon himself. He thinks sometimes that he may attain a hundred which he would dearly like, if he could retain, as he has retained thus far, the possession of all his faculties.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

(*Copyright 1890.*)

CHAPTER XII.

Mr. Desmond did not die, as Kitty in her agony feared, that day. The physician said it was a heavy stroke of paralysis; he might rally, or linger a few days only, he could not tell. At any rate, he was liable to have another stroke at any time, and if so, he would not survive it. They watched over him tenderly all day, and at night he opened his eyes with a look of recognition, but could not speak.

The rector came to the stricken family and arrangements were made for administering the Holy Communion to the sick man, if he recovered sufficiently. The sight of Kitty's pale, drawn features, went to Mr. Dutton's soul; he longed to comfort her in her sorrow and suspense. But he could not utter commonplaces to her, or the conventional words of condolence which sound so pitifully meagre at such times, to the rest of the family. He knew their sorrow was not without hope; and the Christian's hope is the Christian's God, in whose hands are the issues of life and death. Mrs. Desmond took a hopeful view and assured the rector that she, with the physician, believed that he would partially recover from the shock. The next day he was better; they propped him up with pillows, and once more Kitty knelt with the rector around a dying bed, while the solemn service for the Communion of the Sick was held in the darkened room.

Mr. Desmond was able to receive the Holy Sacrament, and to signify by signs that he joined in the service in spirit, though his voice was gone forever. He lingered for days and weeks in that partly conscious state, watched over by loving eyes, and attended by hands that anticipated every want. But there was not strength enough to throw off the encroaching disease. Another stroke finally dashed all their hopes to the ground; and, at last, one cold, blustering day in February, as the sun was setting, he opened his eyes upon the tearful faces bending over him, as if in a last farewell, and was gone.

Mr. Dutton's whole soul was engulfed in a great wave of sympathetic sorrow for Kitty Desmond, during these and the subsequent weeks, when she appeared dressed all in black, thin and pale with anxious watching, a shadow of her former merry self. For she had scarcely been persuaded to leave the sick-room, or show the least interest in anything outside. Now, her all-absorbing occupation was gone; the tide of passionate filial affection had ebbed, leaving only the dull monotony of household tasks, and the demands of society to fill her heart and her time. Kitty shrank distastefully from both, as being stale, flat, and utterly unprofitable. She wished she had a mission in life—just what, had not yet resolved itself in her mind.

Mrs. Desmond was strong, practical, and self dependent. For years she had managed the household and governed the children until they were old enough to govern themselves. She bore her sorrow quietly and undemonstratively. Kitty felt that her mother did not particularly need her, or any one else for that matter. That there was very little sympathy between her and her sister Ethel, was more evident every day. To whom, then, should she turn in her loneliness, for companionship and distraction from her grief? Kitty did not know of any one whose presence would be any help or satisfaction at this time, and she would not seek for what she did not want.

Was there no one, then?

Many times during those sorrowful weeks had she been aware of the rector's presence, kind, helpful, sympathetic, but never obtrusive. Deep in his brown eyes she saw more than a passing interest in her grief, and sorrow for her sorrow, whenever she looked and met their tender gaze, full of a compassion that thrilled her heart. He did not weary her with condoling platitudes, which, though well meant, fall flat on the grief-laden heart that is distracted with a sudden blow. The sound of his voice was restful to Kitty, whether heard in Church, as he recited the notes of praise and prayer, or at home, when he called to offer assistance, or a pastor's counsel. She found herself wishing that he would come, and that he would stay longer.

In fact, Kitty at this time, was in a transition period of her hitherto uneventful life. She had been pulled up, so to speak, from the garden of her previous interests, and placed in another, whose maiden soil as yet was unplanted. It was a golden opportunity for a lover, of which one, at least, was not slow to avail himself.

Richard Benson wrote often and at length, during the winter, pouring out his soul in loving sympathy. How he longed to take her to his heart, and give give her back a thousand fold dearer love than that she had lost! He would come home for the Easter holidays, hoping and believing that now she would turn to him, and give him love for love. He could hardly wait for the weeks to pass, so eager was he to come, and see, and conquer.

Mrs. Greyson had also written often sending her magazines and papers that she thought would interest her. After all was over, and Kitty was free to go where she pleased, she invited her to spend a few weeks with her during Lent.

"We shall be glad to have you with us," she wrote. "We are at the Brunswick, not far from three of the finest churches in Boston, both High and Low, Trinity, Emmanuel, and the Advent. We go to the latter where the service is very fine, and the rector, Father Grafton, a singularly eloquent and spiritually minded man. There would be much to interest you here, though we are not gay, but are devoted to lectures and the Symphony Concerts, over which Mr. G. is wild. Do come, I long to see you and comfort you."

"Of course you'll go," said Ethel. "I wish she would ask me."

But Kitty shook her head.

"I can't go anywhere, now," she only said. So she wrote in answer that perhaps she would think of it after Easter. Mrs. Greyson did not suspect what she would have been delighted to know; namely, that a certain pair of eyes which looked out at Kitty from every book and paper and piece of work she undertook, pleaded silently for her to stay where she could behold their tender sympathy and find comfort therein.

Kitty was a woman, after all, and not invulnerable. But no one suspected, not even Kitty herself, much less the owner of the aforesaid eyes, that there was growing an alarming breach in the citadel of the heart where no lover had hitherto been allowed to set foot; or that the garrison was on the point of unconditional surrender. But all unconsciously she went on deluding herself with the idea that no one could possibly be anything to her now, and let her fate close in around her.

As for the Rev. Robert Dutton, he had discovered on that chill November afternoon, in walking home with Kitty Desmond from the death bed of poor little Marie Bédard, when his thoughts should have been on more serious subjects than life and love, that in all the world of maidens, there was not one to him so fair, so womanly, so full of generous impulses, and withal so brave and modest, as the one beside him, entirely unconscious of the conclusion to which he had come; namely, that if she would not consent to bear his name and share his life, he should forthwith enroll himself among the clergymen who found the celibate state their supreme vocation in the service of the Lord. She would not be easily won; so much the better. But he would wait until she of her own free will, could tell him that his life, his work and his love she would share as long as they both should live.

It was love that prompted him to ask her promise not to go alone to Rotten Row. She was suddenly and irrevocably so dear and precious, that the thought of her going into any possible danger, sent an arrow of pain into his soul. He trembled as he realized to what he had come, but it was too late to retrieve his freedom now. No woman had ever stirred his heart, but Kitty had walked in unbidden and taken possession. And now how should he win this untamed spirit who would flee at any attempt to place the gyves on her wrists? He would not come "a courting." Here was a girl who would have to be won by strategy if at all. He would wait, the way would open if he would be patient.

Mr. Desmond's death, though it was the last thing that he would

have wished for her sake, opened the way unexpectedly. He suddenly found himself her helper and consoler in many ways, by virtue of his position as her rector and friend. He would have been unselfishly glad to have done so in any case; doubly so now that all his hopes were centered upon the girl who had lavished such tender devotion upon her father. How could she love a lover, he asked himself, if her heart were once awakened!

His life work took on a deeper sacredness; here was an incentive to greater labors, bringing forth more abundant fruit. What could he not do "in His Name" with this brave soul for a helper in the days to come?

Kitty found infinite rest in the Lenten services; the quiet of the chapel, the soothing influences of prayer and chant and psalm spoke of peace as they had never done before. She took up her Sunday school work once more which had been dropped in her father's illness, and interested herself personally in her scholars, who represented so many nationalities. She found a music teacher for Rachel Mayer, who was wild to study and become a great singer, teaching her herself, as far as she knew, the rudiments of music. She helped Albert in his Virgil and Horace; she was not so long ago a graduate from school, and was glad to freshen up her studies in assisting him. In fact, Kitty found there was plenty of work to do in this work a-day-world; and in finding it she forgot herself and her grief, in a measure. She had serious thoughts of studying Greek if the rector would teach her. But no; it would only "make talk," she thought. Not that she ever cared what people said, but—well, she would give no one the ghost of a chance to talk. She would die of loneliness first.

(To be continued.)

HYMNAL AND PRAYER BOOK.

BY THE RT. REV. A. C. COXE, D.D., etc., BISHOP OF WESTERN NEW YORK.

It is surprising how vast an amount of interest has been excited by the report of a committee on the revision of the Hymnal. So far as I can judge, the general disposition seems to be to let the present Hymnal alone, until something more essentially an improvement can be secured. Without ingratitude to the committee, which has expended so much time and toil upon the work, and of which the labors will not prove fruitless in any event, I must express my strong conviction that their labors have not yet matured a result which the Church can wisely adopt.

Our unfortunate civil name has bred discussions which seem to me sufficient of themselves to settle the point practically. This Church evidently understands the fact that a local designation adopted for local convenience, in harmony with civil constitutions, can no more alter the Catholic essence of a Catholic and Apostolic Church, than human enactments can change the nature of a man by giving him a name in law, which he accepts in consideration of supposed privileges or suggestions of expediency. If this be so, no other question is concerned in the case than one of expediency. I have seen no reason to imagine that any considerable number of our clergy or laity, recognize the expediency of any action on the subject, at this time. Let us give more attention to instructing all our people in the true meaning and force of our constant profession—"I believe in one Holy Catholic and Apostolic Church." When even our children can give plain answers to inquiries on this article of the faith, and when we never fall into the inconsistency of misusing or misapplying the sacred name of "Catholic," we shall be better prepared for a crisis that may not very long be delayed. Signs are thickening about us which point to the rise of an "Old Catholic" movement among the intelligent members of the Roman communion in America. God, in His providence, seems to be teaching us not to be impatient but to "bide our time" for any act of self-assertion, such as future circumstances may demand, in the interests of the American people, and of the American Church as well. Meantime, "in quietness and confidence shall be our strength."

The great question that remains is: Shall we not put a stop to prayer-book revision? All are disposed to make an end of it; and let us thank God that so very little has been done in the way of change, that what has been done is chiefly in the way of restoration. The conservative spirit of the Church has triumphed over restlessness and the spirit of innovation. This dear, this inestimably precious inheritance, remains as it comes to us from our fathers of the Church Catholic. Still it must be allowed that the revision is a botch; it requires logical conformities, which have been overlooked; if what is done is good, there are places that require to be harmonized with the improvement, and that cannot now be amended. * * *

We have been taught two important lessons by the experiences of revision which have dragged their slow length along through nine years of confusion. First, we learn to revere the wisdom of our fathers, who, in the midst of difficulties innumerable, gave us the first American Prayer Book. Second, we learn to think humbly of ourselves, who, out of a parturient mountain have gained only an infinitessimal proportion of improvement. The Prayer Book is a work of art, it is largely poetical; its rythmical beauty is its charm. To amend it requires the poet's fastidious taste as well as the scholar's breadth of attainment. I trust we shall conclude that a great legislative body is more likely to produce a superior edition of Shakespear's plays, than to give us an improved Prayer Book. If ever the experiment should be tried again, may we not predict that the only way to make the work a success, will be found in creating a select commission of learned or expert divines, who shall sit not now and then, for a few days, but if need be, for months or even years, receiving suggestions, corresponding with scholars or submitting their results to sifting and comment through the press, till all is ready for the action of the council that shall have little to do but to accept and legalize what has passed the ordeal of criticism, and been generally approved beforehand. It must not be forgotten that the *jus liturgicum* belongs to the bishops, (Romans, xv., 15-16.) who have no right to surrender it, ultimately, to a House of Deputies, valuable as their aid may be, and all important as a test of what they can accept "to the use of edifying."—*Convention Address, Sept. 17, 1889.*

LETTERS TO THE EDITOR.

APPEALING LETTERS.

To the Editor of The Living Church:

The clergy are subjected to an evil, for which there ought to be a remedy. Can you find the wise man who will point it out to us? We are compelled to receive a succession of appeals for help for Church enterprises. They are generally worthy of charitable attention, and are sometimes pitifully importunate. As a rule, also, they are politely accompanied by stamped and directed envolopes, for the enclosure of the reply and the hoped-for remittance. But they do not appear to be sent with the best foresight or discrimination. They are as liable as not, to lay hands suddenly on the priest who has no means beyond his insufficient and already exhausted salary; in a parish where the perquisites are few; and, perhaps, in a so-called "free church" where, characteristically, "communion alms" are *nil*. Now what is the priest to do? He is ashamed to make no reply. He does not feel it to be quite right to make the suffering cause throw away its "two mites" on wasted stationery, printing, and postage. To reply, giving nothing, and frankly stating his reasons, is to confess his own poverty, and, perhaps, reflects unfavorably on his people. This is humiliating. To return only polite acknowledgments and assurances of personal sympathy and good will, seems like an unfeeling and hypocritical evasion. It is about as humiliating as the other.

Now, is it right to subject priests, thus situated and charitably disposed, to such misfit importunity and the consequent personal mortification? Is is right for proper and necessitous objects of Church advancement to throw themselves upon the tender mercies of such unregulated and mendicant modes of securing aid? Is it creditable for the Church to be provided with no more systematic, self-consistent, and business-like means of carrying on its enterprises? Is that an honest "Free Church" system which robs the rector of the means canonically provided for such charitable and pious uses? Would it not be better to have in the diocese a Board of Application and Supply, to which all such appeals should be directly sent, and under which only the proper order for consideration and relief should be taken? Or is the Church powerless to provide for the doing of such work in a just, dignified, and Churchly way?

F. S. J.

THE REFERENCE TO BISHOP DE LANCY.

To the Editor of The Living Church:

In a letter from my old friend, Dr. Bolles, printed in your issue of 26th, I see some statement as to the action of Bishop De Lancy, "in the case of a prominent clergyman in western New York, who had imbibed and preached the doctrines of Irvingism." As I am the only person that can be referred to I hope you will think it reasonable to allow space for correction. My old friend is mistaken as to the facts. I was never inhibited from preaching in the diocese, or elsewhere. I was always frank and open with Bishop De Lancey. I had come to the conviction that the Lord had restored Apostles quite two years before I resigned my parish in Oswego, which was done on purely personal grounds. I continued to reside in Oswego and Syracuse for two years after this resignation, and was frequently called upon to supply the vacancies of my brethren during that time. My dear friend, Dr. Gregory, once left me in charge of his parish in his absence at the General Convention. I supplied the place of Dr. Ashley and others, for weeks at a time. There never was anything like an inhibition. Dr. Bolles, too, is mistaken in saying that I "preached the doctrines of Irvingism." This I never did, and scarcely spoke upon the subject in private to any of the congregation. Upon my applying to Bishop De Lancey for a recommendation to a parish, which, as my doctrinal views had undergone no change and I had no doubt of the authority of the ministry I was in, I could do with a good conscience, he wrote me that he would neither recommend me to a parish, nor dismiss me to a diocese without adding some disqualifications. I was thus suspended practically, without any trial or opportunity for defence, and was obliged to resort to secular avocations for a livelihood. Under these circumstances I conceived that I violated no existing obligations in recognizing what I believed to be an adequate authority and taking a ministry under Apostles. Subsequently the Bishop made use of a canon which was prepared to apply to the cases of Bishop Ives and Dr. Faber, and proceeded to depose me, as I refused to resign and be deposed. There never was any inhibition.

But I do not say that inhibition is not a most just form of discipline. I only wonder that the Bishop of Ohio has been so forbearing with Mr. MacQueary.

JOHN S. DAVENPORT.

Hartford, Conn., July 29, 1890.

THE IRVINGITES.

To the Editor of the Living Church:

Amongst the many religious bodies to which the overtures of the House of Bishops have been sent, or which have responded thereto, I do not find the "Irvingites," or as they prefer to call themselves "the Catholic Apostolic Church." Now, as this plea for union has been sent to such bodies as the Baptists and Disciples, two religious societies, it seems to me, as far removed from ourselves as churches claiming to be Orthodox can well be, is it not strange that this other body (the Irvingite) should be neglected, especially when one considers their admirable Liturgy, their willingness, nay anxiousness to be placed under our charge in places where they have no minister of their own, and then their desire for unity. Surely it cannot be that because they are a small body they have been neglected, or passed by. The great Church of England, through her Archbishops, is treating with as small a body, the Lady Huntington Connection; and the leading High Churchman of England have conferred with the Congregationalists as to what bans of union can be agreed on. Then the Irvingites are "Orthodox," more so than many of those to whom we have sent our Irenicon, as they use the three historic creeds of Christendom.

Now, I have no sympathy with the fourfold ministry of the Irvingites; but, believing that they are more earnest in their desire for unity than many

of the Churches that have responded, to our invitation, I have little doubt, that if it should be sent to them it will be conducive of much good, and then when we consider that Elijah was prophet of the chismatic ten tribes, and what his object was, and that when he comes again it will be to restore the children to the fathers, and that Irvingism arising in the midst of dissent claims this as its mission, surely they ought not to be overlooked.

I understand that there are churches of this body in New York, Chicago, Philadelphia, and Baltimore. Has God placed this strange people under such Catholic-minded bishops as the "angels" of these sees are, for nothing?

LOYALTY.

WHO ARE COMMUNICANTS?

To the Editor of The Living Church:

In THE LIVING CHURCH of July 5, the opinion is attributed to Bishop Gillespie, that the parochial report should include "all confirmed persons who have not been formally excommunicated, those who have not been to the Holy Communion for years, and possibly have connected themselves with some sect or denomination." As Bishop Gillespie has not made any such statement, permit the writer to give the words of the Bishop on the subject, and explain their occasion. *The Church Helper* for May contained the following notice:

THE REQUIREMENTS OF THE CENSUS.

The attention of rectors and wardens is called to the fact that injustice will be done the Church unless the parochial reports this year give as "communicants," all those who by the canons of the Church are entitled to receive the Holy Communion; that is, all confirmed persons belonging to our congregations.

Bishop Gillespie did not write this paragraph; but when it appeared he saw its liability to misapprehension and at once sent out the following:

TO THE CLERGY AND WARDENS.

A notice in *The Church Helper* for May, in reference to reporting communicants, may convey a false impression. I deem it proper to state to the clergy and wardens that, by the term "communicants" in the parochial reports, is meant persons who frequently receive the Holy Communion, except as providentially hindered. For the census report, it will be well to give, as a separate item, the number of confirmed persons in the parish.

GEO. D. GILLESPIE,
Bishop of Western Michigan.

The Bishop's letter made plain the important distinction between "one who communes" and "one who may commune." The notice in *The Church Helper* had in view simply the fact that the census department had, for its purposes, defined "communicants" to signify "those who, according to the principles or laws of the several denominations, are entitled to commune." Therefore, because the Church would suffer by comparison of relative numbers, if her members should be reported "net" when others were to be reported "gross," *The Church Helper* emphasized the importance of reporting "all confirmed persons belonging to our congregations." And by these words *The Helper* will stand. "Belonging to our congregations" is an essential limitation of the persons described. Those who "have connected themselves with some sect" would seem to be no longer of "our congregations," and, therefore, not to be reported. And in reporting confirmed persons of their congregations "who have not been to the Holy Communion for years," most rectors would probably wish to discriminate between those who abstain from the Holy Communion, because of an "evil heart of unbelief," and those who do the same by reason of some error of the head or conscientious scruple, from which, hitherto, their pastor's instructions and efforts have failed to relieve them.

J. W. BANCROFT.

VISITING AFTER SERVICE.

To the Editor of The Living Church:

It is often asserted that we are the "Church of the Refrigerator," because we do not block up our aisles after service by social chatting. I would welcome any means which (retaining due reverence and respect for that place in which He, whom the heaven of heavens cannot contain, yet deigns to come), will draw men to God's temple. But the custom, brought in mainly by converts, of coming down from the chancel in full vestments and holding a sort of levee in the aisles in full-dress ecclesiastical costume, may make the place a popular resort, but can in the end tend little to increase what Protestantism has already nearly lost, viz: the idea of reverent worship. Surely the cassock is far more appropriate a habit, and the porch a more fitting place for a custom, which rightly used may greatly assist in making people feel at home in our churches. In a recent secular paper it was announced that, "After service, the pastor *walks out of the altar* and down the aisle shaking hands with the people as they leave the pews."

ALTA.

OPINIONS OF THE PRESS.

St. Andrew's Cross.

GAMBLING.—There seems to be some prospect of an awakening of conscience, at any rate among Christian people, on the subject of gambling. However hard it may be to point out wherein the intrinsic sinfulness of this practice consists, it is not at all difficult to note its baneful results in the lives of men. It is equally easy to detect its presence on all sides. The spirit of chance is not only in the air, where it might be comparatively harmless, but it walks the earth and confronts us wherever we go. There needs to be outspoken opposition to it on the part of men who prize honesty and self-control. We note that the religious press is taking up the subject of newspaper coupon guesses, so prevalent this year. It is hard to see what essential element of gambling does not enter into these votes and guesses; and they decidedly tend to cultivate the taste for it. While we are thinking about the method of example, it might be well to remember that it applies in this field as in all others; and total abstinence from such a dangerous recreation as gambling would be eminently wise.

Church Bells.

CHURCH JOURNALISM.—THE LIVING CHURCH, one of the best edited Church papers in the United States, chronicles the demise of two of its contemporaries. One, the *Church Record*, is no longer, it says, recording, and the other, *The Church of To-Day*, is the church of yesterday. The ecclesiastical shores are strewn with the wrecks of Church papers, and in the circumstances THE LIVING CHURCH gives a few words of warning to would-be editors. These are not to start a Church paper if they have failed as incumbents of parishes; not to start a Church paper if they have succeeded as such incumbents; if, whether with or without a parish, they are determined to enter upon the thorny path, not to do so unless they have $25,000 in hand, and *are prepared to lose it*; if in the face of all risks and with $25,000 in hand nothing can restrain them, to postpone their action for twenty-five years: in that time, silly says our contemporary, some Church papers may die and the field widen. We are afraid that this advice, though it is undoubtedly good, will not restrain the rage of the scribblers. Mr. Punch's celebrated advice to those who are about to marry—DON'T—is not less unheeded by them, than are exhortations to restrain their impetuosity unheeded by those who are about to embark upon the troubled waters of journalism. They are no longer masters of their fate, but it is their master.

The Baptist Examiner.

WORSHIP.—We hear a great deal nowadays about diminished attendance at church. As a matter of fact, we suspect that there is in most communities as large a proportion of church-goers as in the more devout past times with which such damaging comparisons are often made. However that may be, one thing is true, we do find a tendency in this day to think of churches as Sunday lyceums. We are a good deal in the habit of going to church with the object of being entertained by the preacher.

Perhaps the neglect of the worship idea may account, in part at least, for the difficulty of filling our Protestant churches. The Romanists gather great congregations at all hours and in all weather. It is not by offering pulpit attractions, but by pressing the obligation of worship. We may sneer at it as superstition. A slight infusion of the same sentiment would be wholesome for many Protestant Christians. Church vagrancy is a legitimate outcome of the Sunday lyceum view. Those who seek little beyond entertainment in going to church will go where they can get the most of it and will always be drawn by a fresh attraction. A good deal of our modern church architecture is carefully adapted to foster this tendency. We have 'auditoriums' nowadays, and congregations often appropriately figure as 'audience.' We cannot too seriously remind ourselves that we ought to go to church, first, last, and always, to worship God, and that everything about the place and the service should help us to do that.

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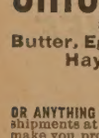

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SUMMER DRINKS.

BY KIT CLOVER.

These are the days when the pump is worked dry, and even the "old oaken bucket" is at a discount, for its contents seem to have grown warm and insipid in its transit from the bottom of the well to the top. The amount of it is, there are times when clear water will not quench thirst as effectually as some decoction containing an acid. There is, perhaps, no better drink on a hot day that the old familiar

HARVEST DRINK.—One quart of water, one tablespoontul of sifted ginger, three heaping tablespoonfuls of sugar, a small half pint of vinegar.

Or, one quart of water, one quart of milk, one tablespoonful of ginger.

Or, use one lemon instead of vinegar.

A standard drink everywhere is

LEMONADE.—There is no need of any set rule for preparing this. Use more or less lemons and sweeten to taste. The lemons should be rolled until soft before cutting, in order to insure getting all the juice free from the pulp. The acid of the fruit is especially helpful at this time of the year.

RASPBERRY CORDIAL.—To three quarts of black raspberries add one quart of vinegar; let it stand in a stone jar three days. Mash thoroughly, strain, and to every pint of syrup add one pound of sugar, granulated if you have it, set it in a cool place and stir occasionally. When the sugar is dissolved strain and bottle. It must not be cooked. For a drink, mix in ice water, to suit the taste.

CURRANT CUP.--To one-half pint of currant juice, add one-half pound of sugar. Stir until the sugar is dissolved then add ice water to suit the taste.

JELLY DRINK.—If you have nothing else to offer your harvest hands dissolve sufficient jelly in sweetened ice water to please the taste, and send this to the field.

LEMON DRINK.—If lemons are not at hand, a substitute may be made as follows: Add seven pounds of white sugar to two quarts of boiling water; boil ten minutes, cool, then add two ounces of tartaric acid, one-half an ounce of gum arabic, and fifty drops of essence of lemon.

OATMEAL DRINK.—There is no known drink better for men working in the hot sun than the plain, nutritious oatmeal drink. Dissolve four tablespoonfuls of scotch oatmeal in a jug of cold water. Most people prefer to have it settle, and then break bits of ice into it. Others prefer the oatmeal stirred well through the water declaring it as nourishing as food.

SODA FOAM.—A drink that is nice for variety, if one comes home weary and thirsty, is soda foam, provided, of course, there is some one at home who has been thoughtful enough to prepare it. Two pounds of white sugar, the whites of two eggs, two ounces of tartaric acid, two tablespoonfuls of flour, two quarts of water and the juice of one lemon; boil two or three minutes and flavor to taste. After this is cold, dissolve one-half teaspoonful of soda in one-half glass of water, pour in about two tablespoonfuls of the acid and it will foam to the top of the glass.

EFFERVESCING LEMONADE.--A very nice drink for summer visitors, or picnic parties is made by working into one pound of granulated sugar, thirty drops of oil of lemon, then sift through a hair sieve; sift into this two and one-half ounces of tartaric acid, then two and one-half ounces carbonate of soda. Keep this compound air-tight, and perfectly dry. Use by stirring two teaspoonfuls of it into a glass of ice water. Purchase the materials of a reliable druggist, and keep in tightly corked bottles.

MEAD.—Three pounds of brown sugar, one pint of molasses, one-fourth pound of tartaric acid; pour over the mixture two quarts of boiling water and stir till dissolved. When cold, add half an ounce essence of sassafrass, of flavor with fruit juices, and bottle. To make a nice drink, put three tablespoonfuls of it in a tumbler, half fill with ice water, add a little more than one-fourth a teaspoonful of soda and drink while foaming.

BLACKBERRY NECTAR.—To each quart of water take one pound of crushed berries, a sliced lemon and a teaspoonful of orange flower water; mix and let it stand in an earthen bowl three hours; strain thoroughly, squeezing all the juice from the fruit; dissolve one pound of sugar in the liquid, strain again and put on the ice till ready to serve. Any other berries, or cherries or grapes may be used in their season.--*Household.*

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Messrs. Imus Bros., Kalama, Washington, are reliable men, who stand high (one of them is mayor of Kalama), and who have prospered largely by going West and locating at Kalama, Washington on the great Columbia river between Portland and the sea. The Northern Pacific Railway crosses the river here en route from Portland to Tacoma. The Union Pacific is about to pass through Kalama en route to Tacoma, and the time is just right now for a great growth for Kalama. Imus Bros rightly extend the invitation to others to join them in sharing the great opportunities only a new country can offer.

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Having read of Mr. Moorehead's experience plating with gold, silver, and nickel, I sent for a plater and have more work than I can do. It is surprising the spoons, castors, and jewelry, that people want plated. The first week I cleared $37.10, and in three weeks $119.85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zanesville, Ohio, you can get circulars. A Plater only costs $3.00. Ou can learn to use it in an hour. Can plate large or small articles, and can make money anywhere.

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MR. EDITOR:

The "help or the talents" plan of raising money for mission work was new to me but our Mission Band each agreed to invest $3.00. Some always made wonderful investments, but I felt sure I could not even double my "talent." During the week, while reading your paper, I concluded to buy a Plater. I sent $3.00 to W. H. Griffith & Co., Zanesville, Ohio, got a Plater, and went to work plating spoons, knives, forks, and jewelry, and in a month I had cleared $116.40, and done all the work after school; in three months I cleared $406. One of the girls got a Plater which her brother has been using to plate band instruments and large articles. He is doing splendidly. In this way you can not only be generous to the mission, but do much to assist at home. This is certainly a rare chance to make money with ease and rapidity.

MARY BRITTEN

NOTICE.

The Records of Marion County, Oregon, show the platting of many thousand acres of land in small tracts of from 5 to 10 acres.

Capital City Fruit Farm of 640 acres, Sunnyside number 1, 320 acres; Sunnyside number 2, 140 acres; Sunnyside number 3, 500 acres, and a number of others have been placed on the records by The Oregon Land Company of Salem, Oregon.

This Company is also doing business in Portland and Albany, and has for sale numerous other small tracts. The great advantage of this plan is that it brings together in one community the class of people who are all engaged in the same business, viz. fruit growing consequently there springs up large Drying and Canning establishments similar to those in the city of Salem, which makes a profitable market for the fruit raised.

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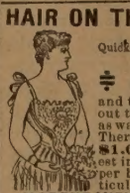

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